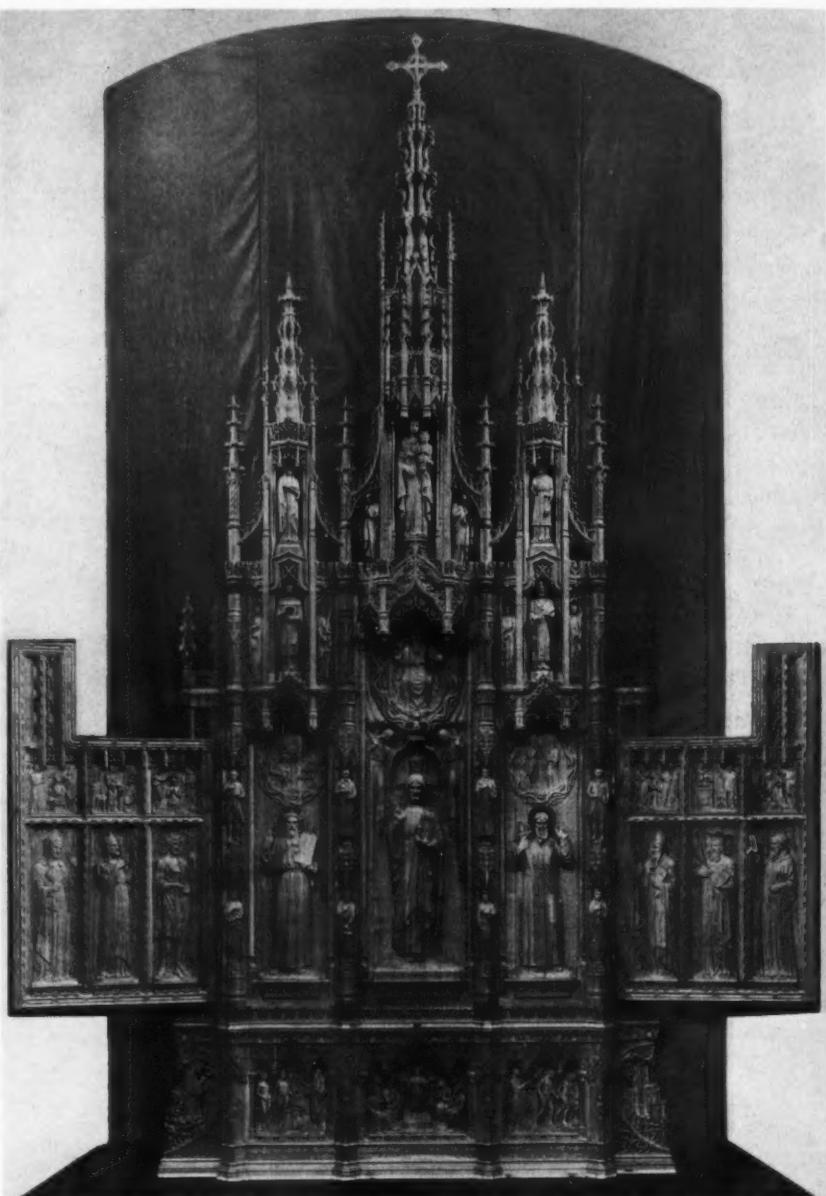


The Cathedral Age

WINTER 1937-38





MEMORIAL ALTAR FOR THE VERY REVEREND WILLIAM MERCER GROSVENOR, D.D.
In the Chapel of St. Ives — Cathedral of St. John the Divine

DESIGNED BY CRAM & FERGUSON, ARCHITECTS FOR THE CATHEDRAL

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Painting by Burnand

THE DISCIPLES PETER AND JOHN RUNNING TO THE SEPULCHER

In response to repeated requests, the National Cathedral Association is creating a series of twelve appropriate Eastertide greeting cards for friends of Washington Cathedral. One of the sacred art subjects is shown in the picture on this page.

The others—all reproduced in full enriching colors—include:

Morning of the Resurrection—*Burne-Jones*

Center Panel in Reredos, Chapel of the
Holy Spirit in Washington Cathedral—
N. C. Wyeth

Portrait of Christ—*Johann M. H. Hofmann*

Noli Me Tangere—*Correggio*

Angel with Lute—*Forli*

Three Marys at Sepulcher—*Duccio*

Christ Appears to the Holy Women—*Tissot*

Emmaus—*Eichstadt*

Christ at Emmaus—*F. Von Uhde*

Transfiguration—*Fra Angelico*

The designs will conform to the same high standards maintained in the annual Cathedral Christmas card series issued since 1926.

All those who wish to order a set of these **real** Easter cards are invited to send an offering of \$1.00 or as much more as their interest in the work of Washington Cathedral may dictate.

Cathedral Easter cards are in the nature of an experiment this year. More than half of the total supply has been ordered **in advance of printing**. Only a limited number of sets will be available for mailing by Ash Wednesday, March 2nd.

Please order promptly, using the convenient coupon.

TO THE EXECUTIVE SECRETARY, WASHINGTON CATHEDRAL,
MOUNT SAINT ALBAN, WASHINGTON, D. C.

I wish to order.....set(s) of the new Cathedral Easter cards which reflect the real significance of Eastertide.

Enclosed please find \$..... in payment for the cards and as my offering towards the worship and work of the Cathedral in the Nation's Capital as authorized by charter from Congress in 1893.

Name.....

Street Address..... City and State.....

The Cathedral Age

VOLUME XII

Winter, 1937-38

NUMBER 4

EDWIN NEWELL LEWIS, *Editor*

ELISABETH ELICOTT POE, *Associate Editor*

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Published quarterly (Spring, Midsummer, Autumn, Winter) by the National Cathedral Association, Mount Saint Alban, Washington, D. C. Editorial and business offices, Washington Cathedral Close, Mount Saint Alban, Washington, D. C. New York Office, 598 Madison Avenue.

Entered as second class matter April 17, 1926, at the Post Office at Washington, D. C., under the Act of March 3, 1876.

NATIONAL CATHEDRAL ASSOCIATION ANNUAL OFFERINGS

Associate Membership	\$25.
Sustaining Membership	10.
Contributing Membership	5.
Active Membership	2.
Master Builder	1,000.
Honorary Builder	500.
Associate Builder	100.
including THE CATHEDRAL AGE Single copies are fifty cents.	

Additional Annual Members of the National Cathedral Association Are Desired

New Year Greetings to the Friends of Washington Cathedral

FROM the rising temple of the Prince of Peace we send to friends near and far, hearty and joyous greetings coupled with hallowed and affectionate good wishes for the New Year. Despite wars and rumors of wars, and the fear that seizes men's hearts and destroys their sense of assurance, we find ourselves pressing with greater insistence the claims of Him who changes not with the changing years.

His House of Prayer lifts its graceful walls above the Capital to witness to His eternal truth, and to remind those who strive for place and power that His word and His alone gives security and peace to the nation.

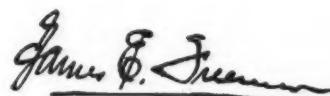
It affirms to those who come accredited from foreign powers that America still holds to Christian ideals and Christian truth. It would replace fear with confidence, despair with hope, hate with love.

True to the ideals of its own household of faith, it builds its walls so wide, its soaring vault so high, that all men who pay allegiance to Him may find within its ample confines the peace that passeth understanding. Because its purpose is so true, its charity so broad and its faith so serene, we bid its friends everywhere to renew their courage, to dispel their fears, and to enter the New Year with freshened hope and joyous expectation.

Let changes come as they will; let systems and institutions lose their power and their appeal;—still *His Church must carry on!*

It is because we believe this is the task of His Church and because we unfailingly trust Him, that we approach a New Year unafraid, knowing that with Him, even the ills of life may prove to be undisguised blessings. We have a work to do and the will to do it.

To all our friends,—the thousands who have helped us in the past, yes, and those who shall help us in the future, a blessed, holy and happy New Year.



The Bishop of Washington.

The Cathedral Age

Winter, 1937-38



An American Westminster Abbey?

By The Bishop of Washington

WHEN the plan for erecting a great Cathedral in the Nation's Capital was conceived, it contemplated not only a place for worship and preaching that should be a "House of Prayer for All People,"—a building that by its very dignity and proportions should serve the cause of Christian unity,—but also a place of sepulchre for the good and the great who, in their day and generation had served the high ends of justice, mercy, and truth. It was believed that, in fulfilling these high purposes the Cathedral would become ultimately a mighty factor in conserving the spiritual ideals of the nation as a whole. We were admonished that anything approximating the Westminster Abbey idea could hardly find a place in a nation that recognized no state Church. On the other hand, it was the judgment of those who were charged with the responsibility of developing the Cathedral that, apart from this criticism, such a plan appeared to have a consistent and logical basis.

There are other and weighty reasons why the Cathedral in the Capital should more and more become the place of sepulchre for those who have rendered signal service to their nation. It was believed that a wholesome sentiment sustained such a course, and that the erection here of memorials to those who have rendered a distinctive and notable service would have a far-reaching and salutary effect upon the thousands of visitors, notably the youth, who visit the Cathedral day by day. Already, this conception has gained favor. Increasing numbers have come to find in the memorials to the good and the great, freshened inspiration and increased courage to maintain those ideals for which the nation at its best stands.

The latest notable memorial to one who gave his life for a great cause, Lieutenant Norman Prince, founder of the Lafayette Escadrille, was dedicated on December 6th. Another beautiful memorial has been erected to one who served his nation as diplomat and am-

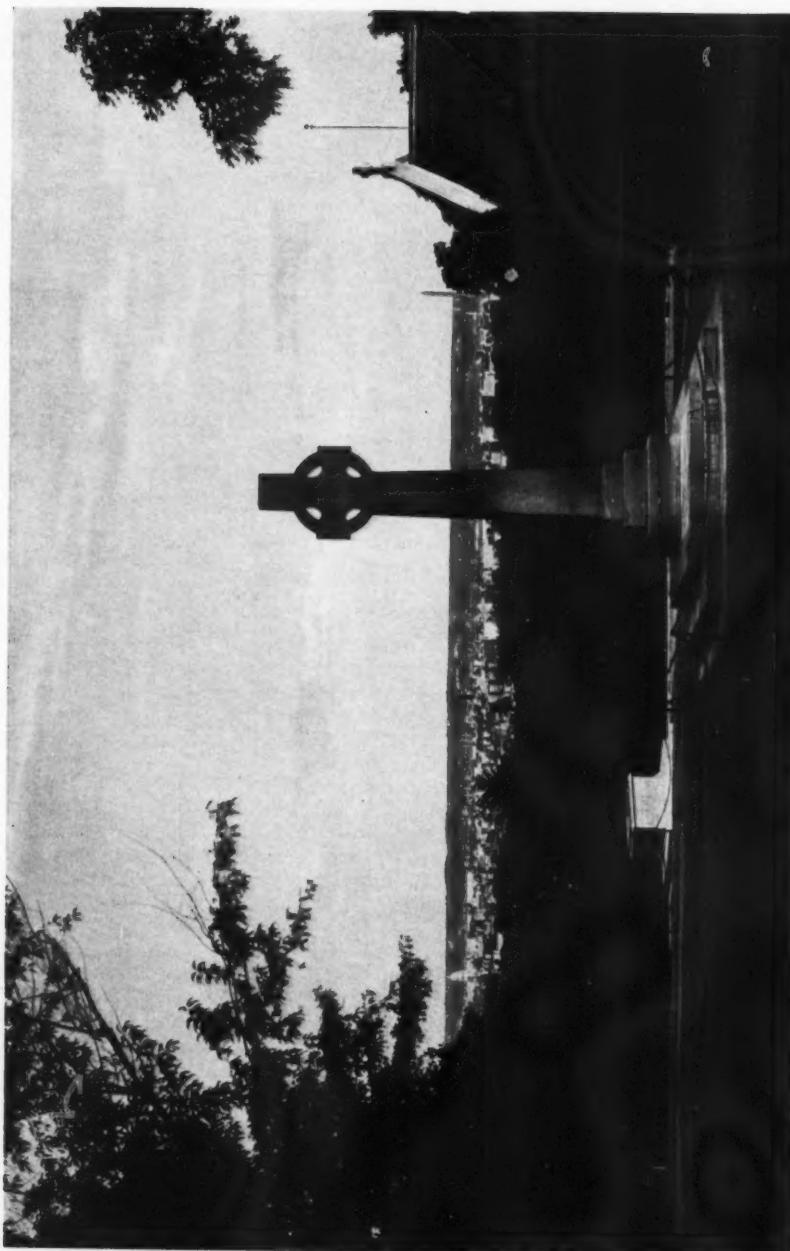


Photo by Horaceak

THE CROSS WAS RAISED ON MOUNT SAINT ALBAN ABOVE THE NATION'S CAPITAL THREE DECADES AGO
"That it may please Thee to give to all nations unity, peace and concord"—from the Litany are engraved on the face of the Peace Cross, with the sacred monogram IHS and other inscriptions. Prayers of thanksgiving for the Kellogg-Briand Pact were offered here one summer Sunday afternoon. The ideal symbolized by the Peace Cross won the ardent devotion of Woodrow Wilson, George Dewey, Henry White, Lars Anderson, Norman Prince and Frank Billings Kellogg, whose earthly remains have found sepulture in Washington Cathedral.

bassador to foreign courts, and who gave generously of his substance, making possible the building and endowment of St. Mary's Chapel,—namely, the late Honorable Larz Anderson. At still another impressive service held in the Cathedral on December 27th, in the presence of the leading men of the nation and ambassadors from foreign courts, the Honorable Frank Billings Kellogg, co-author of the Kellogg-Briand Pact to outlaw war, was accorded sepulchre in the crypt of the Chapel of Joseph of Arimathea.

Among the other honored dead who rest in the Cathedral crypts are the first Bishop of Maryland, Thomas John Claggett and Mrs. Claggett; the first Bishop of Washington, Henry Yates Satterlee and Mrs. Satterlee; the second Bishop of Washington, Alfred Harding and Mrs. Harding; the World War President, Woodrow Wilson; the Admiral of the Navy of Spanish War fame, George Dewey and Mrs. Dewey; the distinguished journalist and administrative head of the Associated Press, Mellville E. Stone; the consecrated teacher of Helen Keller, Mrs. Anne Sullivan Macy; the world-famous surgeon and scientist, William Holland Wilmer; Henry Vaughan of Boston, one of the original architects of the Cathedral; Herman H. Kohlsaat, Chicago journalist, who was the friendly adviser of several Presidents of the United States; Canon Walden Myer and his sister, Gertrude Walden Myer; the Honorable Henry White, former Ambassador and member of the Commission to negotiate the Treaty of Versailles, and

his wife, Margaret Stuyvesant White; Canon J. Townsend Russell; James Parmelee, patron of the arts and Cathedral trustee; Edgar Priest, first organist and Choirmaster of the Cathedral; and Canon William Levering De Vries.

The crypt passages of the Cathedral already contain several beautiful memorials to those who have rendered outstanding service.

It is the belief of the Bishop, Dean and Chapter that, more and more as the years multiply, Washington Cathedral will come to occupy a place of inspiration and power in the minds of the people of the nation. The voices and personalities of those who have contributed largely in their several offices and professions to the enrichment of the nation's life, will speak again to succeeding generations. The Cathedral will thus become to our people what Westminster Abbey is to the people of Great Britain.

We need to be reminded constantly of those who have made and preserved us a nation. We may not forget, except to our hurt, those who through long and consecrated service have brought us to our proud state. While the voices of the living will, through the centuries that lie ahead, proclaim the eternal truths given to mankind by Jesus Christ, their voices will be sustained and supplemented by those who, in other days, opened doors into unexplored areas, and flooded hitherto unknown regions of truth with the light of reason.

PRAYER FOR THE FAMILY OF NATIONS

ALMIGHTY God, our heavenly Father, guide, we beseech thee, the Nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ. Amen.

(From the Book of Common Prayer.)



To my friend
Hon W. R. Castle
with sincere regards
Frank B. Kellogg

A Disciple of Peace

With the stately dignity of the rites of the Church of which he was a loyal adherent, the body of the Honorable Frank Billings Kellogg was laid to rest in the crypt of the Chapel of St. Joseph of Arimathea in Washington Cathedral on December 27, 1937.

Gathered in the Great Choir for the service commanding to God this valiant and steadfast soldier of peace and good will, was a large congregation representing all walks of life. In addition to the family and close friends, there were distinguished members of the Government and the Diplomatic Corps, headed by the Secretary of State, the Honorable Cordell Hull, and including the Secretary of Commerce, the Honorable Daniel C. Roper, and the Attorney General of the United States, the Honorable Homer S. Cummings.

The Chief Justice of the United States, the Honorable Charles Evans Hughes, and Associate Justice, the Honorable Pierce Butler, as well as former Justice Willis Van Devanter, represented the Judiciary branch of the Government.

In the Diplomatic Corps delegation were noted the Ambassador of Great Britain, the Ambassador of Japan, the Minister of Austria, the Minister of Norway, the Minister of the Irish Free State, and the Chargé d'Affaires of the French Embassy.

The service was the simple and poignant Office for the Burial of the Dead in the Book of Common Prayer. It was conducted by the Bishop of Washington and the Dean of the Cathedral. Psalm 121 and the hymn "The Strife is O'er, The Battle Done" were sung by the choir.

Bishop Freeman delivered a short tribute to his friend, Mr. Kellogg:

Rarely do we depart from the Church's usage by adding a word to this service—a service whose

eloquent message is sufficient in itself—but the circumstances attending the earthly close of this splendid life and the season through which we are passing warrant us in breaking with precedent.

We speak as a devoted friend of him whose life work reached its high climax in advocacy of world order and peace. Fitting indeed is it, that in this season which commemorates again the Advent of the Prince of Peace, we should pause to pay tribute to one whose life was consecrated to this great cause. The portal through which his body was carried as it came into this sacred building, bore above it the legend, "The Way of Peace." Here in the Cathedral in the Nation's Capital, we give him sepulture, and fitly so, because he gave the best and ripest years of his life in seeking to bring the nations of the world into an agreement to banish war.

Throughout his long and distinguished public career and in the face of the high honors conferred upon him, he maintained his habit of life with simplicity and complete freedom from ostentation. His many distinctions as United States Senator, Secretary of State, Ambassador to the Court of St. James, Judge of the International Court, and co-author of the Kellogg-Briand Pact, he accepted with humility, distinguished by a meticulous devotion to duty that signalized his course in every office in which he served.

He was in all respects a high-minded citizen of the Republic. He sought neither praise nor emolument. He coveted as his chief distinction, the privilege accorded him as co-author of the peace pact designed to outlaw war, and for this



Photo by Horyczak

WHERE VOICES AND PERSONALITIES WILL SPEAK AGAIN TO SUCCEEDING GENERATIONS
Gothic Vaulting of the Great Choir continues through the Crossing to the incomplete Nave.

he received the Nobel award. He belonged to that small but indispensable company that dares to

dream dreams and to see visions. With confidence and unremitting persistence—and in the face of stern

opposition—he pressed the claims of his ideal. He refused to be deterred or embarrassed by the cynic and the critic. He believed that what he strove for must ultimately come to pass.

The world is set forward, humanity is blessed and enriched, by those who have the faith and the courage to follow an ideal, however elusive it may seem to be. It is such the world sorely needs today. We are not saved from our follies or a mistaken course by the application of some exact mathematical rule, nor are we made the better and stronger because we adhere always to established precedent and time-honored tradition. The world's pathfinders have ever

been men of vision, those who courageously, and despite the doubts and misgivings of their fellows, dared to project themselves into a new and more promising future. Such was he whom we with inadequate tributes honor today.

I honor him as one whose friendship has been tested by long years of intimacy, but I honor and love him the more for the high and noble ideals to which he gave the best he had to give of mind and heart. He has gained his great reward and beyond the praise of men he has, shall we not believe, gained the praise of Him to whose sublime mission to give peace on earth, his life was wholly consecrated and devoted.

FRANK B. KELLOGG

Because of his background, his upbringing, his life work, and his manner of thought, no one has ever lived who was more thoroughly American than Frank B. Kellogg. His character was rooted in the qualities of those sturdy forebears who moved from northern New York to Minnesota in search of new lands to plough. It was strengthened by his own youthful struggle to secure an education and a legal degree. It was broadened by the cases brought to him to try by such foresighted empire builders as James J. Hill. Its moral and civic tone was set by the works of reform which he carried through at the request of President Theodore Roosevelt, who said of him that if there was a hard job to be done for the good of the country it was only necessary to ask Frank B. Kellogg. His character was mellowed, his outlook made world-wide by his work as Ambassador in London, as Secretary of State in Washington, and as a Judge on the World Court at the Hague.

Frank B. Kellogg learned his law in an office. He had little schooling

beyond the grammar school. As a youth he was penniless. The possibility of a job at \$500.00 a year was a wonderful dream. He took any kind of case that came to him and from the beginning he made good. People began to bring more and more important matters to his office because he could be trusted to make the best of any case which he was willing to take and to devote himself to the interests of his client. It was not many years before he was acknowledged as one of the leading lawyers of the Northwest. He became a worthy member of that really great law firm of Davis, Kellogg and Severance.

His national reputation was made when President Roosevelt chose him to conduct the case against Standard Oil under recently adopted monopoly legislation. He accomplished what had been considered impossible in breaking up the most widely known trust in the country and his studies in this case made him a life-long opponent of monopolies, of any concentrations of wealth which were used against the best interests of the peo-

The Kellogg Pact

The Kellogg Pact for the renunciation of war as an instrument of national policy was signed in Paris, August 27, 1928, by representatives of Germany, the United States, Belgium, Great Britain and Northern Ireland, Canada, Australia, New Zealand, the Union of South Africa, the Irish Free State, India, Italy, Japan, Poland and the Czechoslovak Republic.

The articles of the pact were as follows:

ARTICLE I

The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

ARTICLE II

The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

ARTICLE III

The present treaty shall be ratified by the high contracting parties named in the preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

This treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other powers of the world. Every instrument evidencing the adherence of a power shall be deposited at Washington, and the treaty shall immediately upon such deposit become effective as between the power thus adhering and the other parties hereto.

It shall be the duty of the Government of the United States of America to furnish each Government named in the preamble and every Government subsequently adhering to this treaty with a certified copy of the treaty and of every instrument of ratification of adherence. It shall also be the duty of the Government of the United States of America telegraphically to notify such Governments immediately upon the deposit with it of each instrument of ratification or adherence.

In faith whereof the plenipotentiaries have signed this treaty in the French and English languages, both texts having equal force, and hereunto affix their seals.

Done at Paris the twenty-seventh day of August in the year one thousand nine hundred and twenty-eight.

ple. The case also gave him such a reputation that he was almost inevitably sent to the Senate. During his comparatively short period in this body his work was sound, if not outstanding.

President Harding appointed him Ambassador to the Court of St. James and there he did much to bring the United States once more into favor with England. Trusted by all sides, he acted as go-between and conciliator in the negotiations between the Allied nations and Germany which led to the adoption of the Dawes Plan. There is no doubt that his quiet work contributed largely to the success of the conference. He had vision and his broad human sympathy led him, during these years, to understand foreigners as he already understood his own compatriots.

Mr. Kellogg returned to Washington to be Secretary of State under President Coolidge. His tireless industry, his quick grasp of the varied problems which came before the Department, his dogged determination to put through such measures as he had decided were right made him a first-class Secretary of State. His success in concluding the Taensa-Arica arbitration and in carrying through the Treaty of Paris, which, in this country, will always rightly be called the Kellogg Pact, made him outstanding in the eyes of the world. He left the Department at the end of four years with all nations far more friendly to the United States than when he took office—that is the most important test of the success of any Secretary of State.

Mr. Kellogg's just dealings with the world as Secretary as well as his admirably thorough knowledge of the law of nations made him the natural selection as Judge of the Court of International Justice. He retired from membership, to the regret of everyone, only when his friends persuaded him that the frequent trips to The Hague were too much for his strength. His election to the Court, however, with his degrees from Harvard and Oxford and many other universities, and with his Nobel Peace Prize, showed that he had the esteem of the world.

As a man he was nervous and sometimes tactless but those who knew him forgave him anything and loved him the more for his superficial faults because they realized the fineness of his character. One who worked under him said recently, "Mr. Kellogg never did a mean thing in his life, never said a mean thing, never thought a mean thing." He was a real Christian. He said one day and meant it, "This Department of State of ours needs more prayer and more men who know how to pray." With such a nature, in addition to all the worldly honors which came to him solely because of his worth, no man could more fittingly be interred in our Cathedral in the Nation's Capital.

WILLIAM R. CASTLE.

When Secretary Kellogg's will was filed for probate in St. Paul, Minnesota, on January 8th, the Associated Press released the news that he had provided a generous bequest of \$100,000 for "The Protestant Episcopal Cathedral Foundation of the District of Columbia"—*Editor's Note*.

PRAYER FOR THE BUILDING OF WASHINGTON CATHEDRAL

 *LORD JESUS CHRIST, who hast taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.*

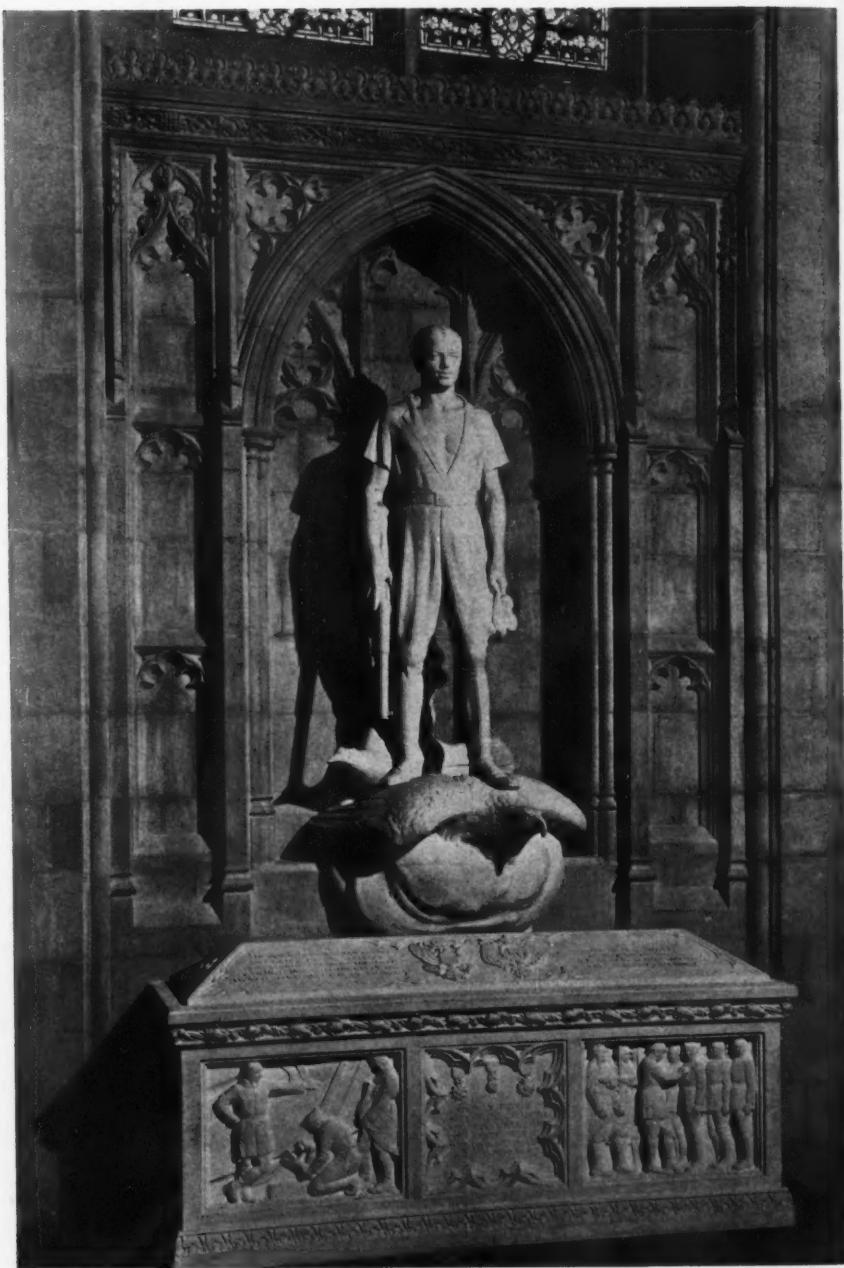


Photo by Horydczak

"HE WAS A VOLUNTEER WHO DIED FOR A CAUSE HE LOVED"

The monument surmounting the sarcophagus of Lieutenant Norman Prince in the Chapel of St. John
was designed by Paul Landowski of Paris.

Cathedral Rites Honor War Flyer*

Monument to Memory of Lieutenant Norman Prince Is Dedicated

Washington Cathedral yesterday took on for the first time the aspect of Westminster Abbey when a monument to the memory of Lieutenant Norman Prince, World War flyer, was dedicated. Approximately 500 statesmen, diplomats, Government officials, Army and Navy officers, veterans and friends attended the ceremony. The rites were conducted by the Right Reverend James E. Freeman, Bishop of Washington, assisted by the Very Reverend Noble C. Powell, Dean of the Cathedral.

"It is a significant circumstance," Bishop Freeman said, "that the first notable monument and memorial to be placed here is in honor of an American youth who made the supreme sacrifice not under his own colors but under the tricolor of France. He was a volunteer who died for a cause he loved."

General John J. Pershing, representing the United States Army, also praised Lieutenant Prince as a chivalrous hero who gave up wealth and ease for martyrdom in the name of righteousness. The A. E. F. commander was followed by Major General Adelbert de Chambrun, representative of the French Army, who told of the hero's career as an organizer of the Lafayette Escadrille and declared that his name, held in grateful remembrance by the people of two nations, will be "a sentiment that always will keep us united."

Fifteen members of the Norman Prince Post of the Veterans of Foreign

Wars and an equal number of members of the Norman Prince Post of the American Legion came from Boston to constitute a guard of honor around the monument. Mayor Frederick W. Mansfield of Boston and Mrs. Mansfield likewise attended, offering a wreath in tribute, in the name of their city, to "one who was her son."

The French Ambassador, absent from Washington, had as his delegate Jules Henry, counselor of the Embassy. Massachusetts members of Congress attending included Representatives Treadway, Clason, Rogers, Bates, Connelly, Healey and McCormick.

Members of his family present were Lieutenant Prince's brother and sister-in-law, Mr. and Mrs. Frederick H. Prince, Jr., and his aunt, Mrs. Edith Norman Hunter. To his parents, now abroad, a cablegram of greeting was sent by Bishop Freeman.

Other Cathedral clergy marching in the procession included the Reverend Dr. Anson Phelps Stokes, the Reverend Dr. Albert H. Lucas, the Reverend Edward Slater Dunlap, the Reverend George B. Kinkead and the Reverend Raymond L. Wolven.

The distinguished guests were welcomed by former Undersecretary of State, William R. Castle, and the executive secretary of the Cathedral offices. Robert G. Barrow, organist and choirmaster, directed the musical features of the dedication program rendered by the Cathedral choir of men and boys.

TRIBUTE BY GENERAL PERSHING

We have come here to do honor to a gallant soldier. Norman Prince cherished liberty more than life. He volunteered to aid a nation he loved at a moment when its very existence was

trembling in the balance. He gave up wealth, position and family to serve in the ranks of the French Army, and, as if to emphasize the sincerity of his purpose, he chose the hazards of aviation.

He was one of the forerunners of his

*Article written by James Waldo Fawcett in the "Washington Star" on December 6, 1937.

people in offering aid through service to the Allied cause. He not only gave of his own prowess but he became the leader of those kindred spirits who like himself were ready to face the supreme sacrifice in the defense of outraged justice.

Soon after he began his service at the front, he started the idea of forming the aviators who were his comrades into a separate unit. The French Government agreed to have this done, and presently the Lafayette Flying Squadron was shedding a bright lustre upon our country's name. But it did much more than bring aid to France and honor to America. It became the visible sign of our people's aspiration,

stirring their conscience, challenging them to action. It is not too much to say that what Norman Prince and his companions did in 1915 had a deep influence upon the sentiment of our citizens.

The cry of the spirit proved stronger than the call of the flesh, and our people once again rose in their majesty to strike a blow for righteousness. No one who knew the idealism, the courage and the confidence of that mighty force can doubt that so long as we continue to produce men like Norman Prince and those who came after him, just so long will our country and its cherished institutions remain, to become a glorious heritage to our posterity.

ADDRESS BY MAJOR GENERAL ADELBERT DE CHAMBRUN

Less than two months have passed since I assisted in Belleau Wood at one of those touching ceremonies when our French villagers decorate the tombs of your heroes fallen on our soil. I was also present when General Pershing inaugurated those marble monuments where the Stars and Stripes will forever float over the ground sanctified by your soldiers' exploits. Still more recently, in company with the American Legion, I saw the statues unveiled which France in her turn has erected at Versailles as a memorial of glory that we share in common.

Your democracy like ours cherishes one sentiment which will always keep us united. Both of our governments are unfailing in their expression of gratitude, our citizens carry it constantly in their hearts. And when the moment comes publicly to honor your dead and ours, it is in a burst of feeling that this sentiment shines forth.

Thus in the name of my country, and also in my own, I come to this Cathedral where rests the President who called the American people to arms; where also lies the youthful pilot who did not respond to this summons because the wings which had carried him in the skies above our battlefields were already broken.

For Norman Prince entered the service of France as an individual volunteer in March, 1915. Patiently accepting the hindrances with which official formality, rule and discipline obstruct the path of generous impulse, he went on determined to attain his end.

Three months after the day of enlistment, he had obtained what he called the privilege to fight, but the plane seemed too slow for this eager spirit, his squadron too often at rest. He dreamed of an American unit, not merely for defensive purposes but which should attain mastery of the air, capable of attack and pursuit. Soon his fire kindled those with whom he came in contact. The force of his conviction and power of persuasion created new energies. Civil government and military command equally gave way before him. By June, 1916, he had reached his goal—the Lafayette Squadron came into being.

I must not omit to recall the two high spots of his hard apprenticeship; rays of encouragement during the long months of struggle.

First, that morning when he hesitatingly confided his hopes to his Ambassador. Though Myron Herrick was firm in his statement that in his official



"NORMAN PRINCE CHERISHED LIBERTY MORE THAN LIFE"—GENERAL PERSHING
His brother, Frederick H. Prince, Jr., and the Bishop of Washington, flanked by color guard, stand before
his tomb after dedication service.

capacity as representative of the United States he could only voice emphatic disapproval of any such project; yet, with that smile which we all know so

well and which lent so much charm to his personality, he added, that these official views of an Ambassador were not always those of Myron Herrick,

the man and the friend. "If I were in your place," he said, "I know what I would do."

Sympathy from his family, and not

the uncomprehending attitude which might have been expected, was another encouragement. His parents knew him too well to oppose his desires. They

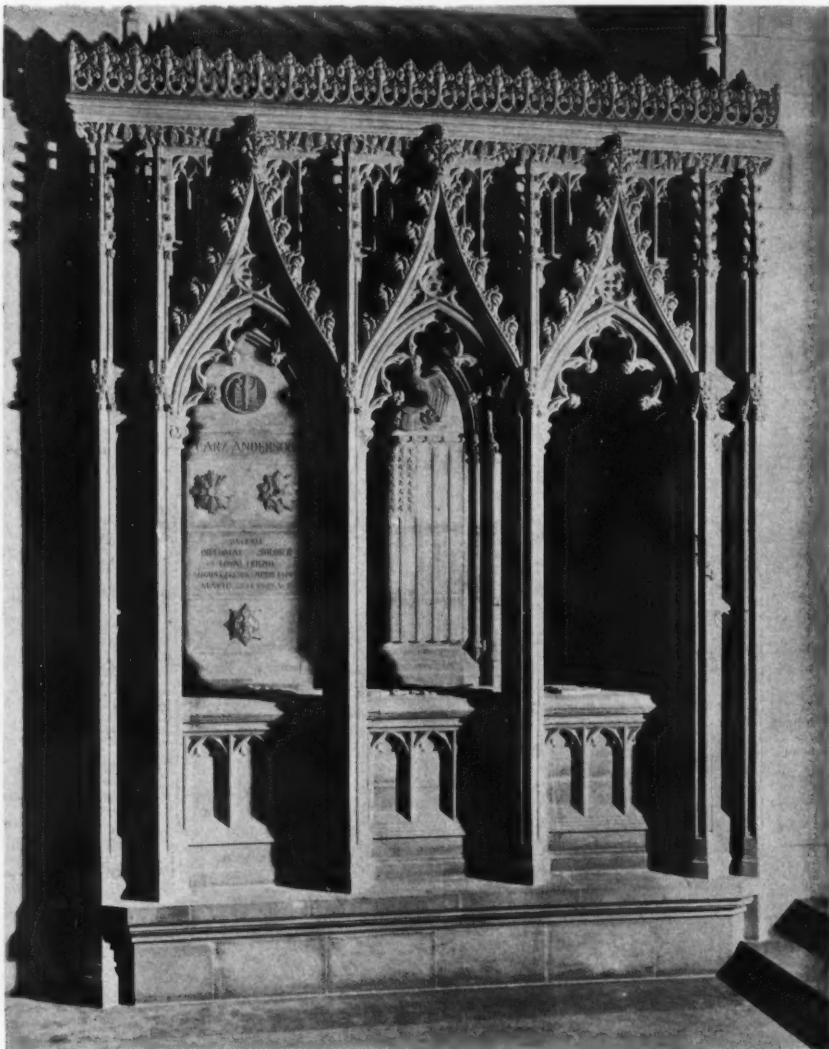


Photo by Horydczak

THE HONORABLE LARZ ANDERSON—"MAY HE REST IN PEACE"

Beneath the simple inscription—"Patriot—Diplomat—Soldier—Loyal Friend"—the ashes of the former Minister to Belgium and Ambassador to Japan were placed in this Gothic wall-tomb on January 6th in the presence of Mrs. Anderson and a few intimate friends. He sleeps in the Chapel of St. Mary which was erected and endowed through his generous gift to the Cathedral Foundation.

shared his love for France; their views were broader than the rank and file. They were among those who believed that American rights are one with the rights of man and that true liberty should extend over all democratic civilization. Today their grief must surely be tempered in some measure by a legitimate pride, a pride which is shared by their friends and his.

The career of Norman Prince was brief. Five short months after he realized his dream, he met fate in the air.

Heroic sacrifice crowned a life as brilliant as it was ephemeral with the halo that death alone confers.

No words of mine can make his glory brighter. Norman Prince, like his comrade Kifin Rockwell, belongs forevermore to the history of our two countries. Enrolled under a name which is dear to their land they adopted it as their own symbol, thus carrying back with them overseas the same ideals which Lafayette had brought to America.

In Memoriam

OGDEN L. MILLS

I first met Ogden Mills in 1920. We were fellow-members of an important committee and I was at once impressed with his power to think and his capacity to express himself. This was the starting-point of a lasting friendship. As I came to know him more intimately I discovered that he was a man of faith and that he clearly perceived the spiritual needs of America.

It was therefore with confidence that in 1927 I invited him to become a member of the executive committee of Washington Cathedral and to take an active part in the forward movement we were then inaugurating. I was not disappointed. He accepted with readiness, discharged with fidelity the duties assigned to him, and gave generously of his substance to set forward our great enterprise.

"Without religion the spirit dies and humanity retrogrades. We need constantly to be reminded of this truth. It must find expression not in words and deeds alone, but in visible and inspiring symbols. What can more fully meet this need, what is more noble and inspiring, than a great Cathedral towering above the Nation's Capital, the outward and visible manifestation of the spiritual life of America? This magnificent conception is being carried out. Our

Cathedral is rising stone by stone. There must be no faltering in our progress toward completion."

Noble words, those. They are *his* words. He wrote them when asked to



OGDEN LIVINGSTON MILLS, 1884-1937

express an opinion of the place of the Cathedral in life. To the principle embodied in these words he remained true to the end. A generous legacy in his will indicated the place which the Cathedral had in his thoughts. No weakling or sentimentalist was he. A virile man of action with high purpose and unflagging zeal in pursuit of it. A public servant of proved trustworthiness. A patriot with a burning love of country in his heart. Deeply religious, though suitably reticent about his faith, he lived and died

as one seeing Him that is invisible.

The Cathedral stands for many things. There it is—a silent witness to the reality of the Communion of Saints. As the structure rises toward completion, it is itself encompassed by a cloud of witnesses, each of whom is advancing toward his own perfection. In this blessed company Ogden Mills has his place. We are the better for having known him and he is the happier for what he did while he was yet among us.

GEORGE WHARTON PEPPER.

The Church of Everybody*

By The Right Reverend William Lawrence, D.D.
Retired Bishop of Massachusetts

ONE afternoon in the winter of 1899 as I was sitting in my study a friend, Lewis Dabney, a lawyer, came in and said, "Would the Diocese accept a sum of money for the creation of a Cathedral?" In the back of my mind I had been thinking of the advisability of a Cathedral when the proper time should come. When I first became Bishop that had never occurred to me, but with robe case in hand as I went around here and there I began to realize that a Bishop had no settled place of worship, no church in which, without permission from the rector, he could officiate and preach. My friend and neighbor in Cambridge, Governor Russell, travelled with his valise over the state which had a central building, The State House, and an executive chamber. In our New England Church life we had inherited congregationalism with its parochial isolation. The thought grew upon me that

as a Diocese we ought to be more organic, better unified, and that that might come through the creation of a diocesan church. But I never spoke of the subject to anyone. When Lewis Dabney asked me that question, I said, "If it is a large sum it might be considered." "How about seven or eight hundred thousand dollars?" "That might be worth while," I replied.

Some four years later I was asked to come to a very quiet funeral at 53 Beacon Street. I went and was seated next the coffin. I then suspected why I was chief mourner. Two sisters, Harriet Sarah and Maria Sophia Walker, modest, retiring women, daughters of a congregational minister, had left over one million dollars for the creation of a Cathedral. They had travelled in Europe and had evidently been impressed by the beauty of the Cathedrals. They were residents of Waltham and parishioners in the Episcopal Church there. Passing their winters in Boston, they had attended Trinity Church under Phillips Brooks and had been confirmed. No one ever heard either of them speak of a Cathedral. I do not think it ever entered their minds that the Cathe-

*Responding to an emergency and at less than twenty-four hours' notice, Bishop Lawrence delivered this address at the last annual meeting of the congregation in the Cathedral Church of St. Paul on Tremont Square. It is reprinted here by courtesy of *The Cathedral Quarterly*, of which the Very Reverend Philemon F. Sturges, D.D., is editor. In Bishop Lawrence's autobiography, "Memories of a Happy Life," a more detailed account of the early beginnings of St. Paul's in Boston may be found.—EDITOR'S NOTE.



FATHER AND SON CONSECRATE THEIR LIVES IN THE EPISCOPATE

The Right Reverend William Lawrence, D.D. (right), retired Bishop of Massachusetts, and his son, the Right Reverend William Appleton Lawrence, D.D., Bishop of Western Massachusetts. His daughter, Mrs. Charles Lewis Slattery, is the widow of a former Bishop of Massachusetts, and his other son, the Reverend Frederick C. Lawrence, D.D., is rector of St. Peter's Church in Cambridge.

dral was the center of the Diocese. The beauty and the glory of Cathedrals in Europe moved them.

Their residence in Waltham was the Governor Gore estate with its colonial house, one of the finest in the country. The Misses Walker left this estate for an episcopal residence. Think of the temptation! Suppose I had been an English Bishop living out in Waltham in the beautiful Gore mansion with its acres of lawn and deer park, driving each Sunday in a barouche with four-in-hand from my palace in Waltham into Boston. I would have been a success as a show at all events. The Diocese accepted the legacy and as the estate could not be used for the Bishop's residence, it

was, as directed by the will, sold. Now through the efforts of public spirited citizens, the Gore estate is becoming a historic center to which people from all over the country will come to see one of the finest examples of colonial architecture.

We turn now to the creation of the corporation of the Cathedral. What I want to bring out is this. People so often think of a Cathedral as a great, magnificent church. Speaking as one who has probably led in the creation of a real Cathedral in this country, I am much disturbed by the amount of money being put into Cathedrals today. There are now Dioceses being overloaded by expenditure upon great Cathedrals and weighed by heavy,

fixed charges. Look through history. While Cathedrals have their place and influence, I do not find that Cathedrals generally have been a center of great spiritual development. Indeed, great Cathedrals in Europe are often surrounded by the worst slum districts in which the Cathedral authorities show little helpful interest. If we overload our Diocese with fixed charges, the parish churches, which in the long run are the source of spiritual life, will suffer; religion and missionary work will suffer. We in this Diocese have been very emphatic in the creation of what we believe to be a logical Cathedral, a diocesan church. Remember that this Diocese is the first in the United States which has really made its Cathedral a true diocesan church. There are in this country, parish churches whose vestries have invited the Bishop to have his chair in the chancel and have granted him other privileges, which are called Cathedrals; but which are still only parish churches and neither diocesan churches nor Cathedrals. When St. Paul's parish surrendered its site and property to the Cathedral, the parish went out of existence, naming only two conditions, both of them temporary. They were, first that the Cathedral church should remain on this site for twenty-five years; second that those who were worshipping in certain pews could continue to worship in those pews, but at their death those pews should, like all others, be free. The first condition has been met; the twenty-five years have passed. The second condition is being met by the death of those who still have a right to worship in the reserved pews. In the course of years the notice "Reserved" will no longer be seen and the whole Cathedral will be free to all.

The Cathedral represents the Diocese in that the Chapter is elected by the Diocesan Convention with one member being appointed by the Bishop and two by the people regularly worshipping in the Cathedral. We

have a Cathedral which is a diocesan church, an open church for all people. The first thing I did after the corporation voted that this was to be the Cathedral, was to have carpenters take off the pew doors and then advertise that fact. There used to be an iron fence and gate between the steps and the sidewalk. Bishop Hall once said to me, "It takes more courage than most people are capable of to go through that gate and up that long flight of steps as if to say to all the people passing on Tremont Street. 'I am going into the Cathedral!'"

When the time came for the creation of the Church Pension Fund, we had plans all made for the reconstruction of the Cathedral on the same level as the side walk so that it would be as easy to enter it as to go into Stearns' Store or a liquor saloon. When, however, the question of the pensioning of the aged clergy arose and this Diocese was asked for a half million dollars (the changes of the Cathedral would have cost a half million) the Chapter deliberately set first the efficiency and welfare of the clergy of the whole Church and after that the bricks and mortar. The plans were laid aside. Taking this church as it is, we have made it, we believe, a center of spiritual life and a "house of prayer for all people." With the exception of those who live in Nantucket and on the tip of Cape Cod, every man, woman and child in this Diocese can in two hours be inside his own Cathedral church. It is a great satisfaction to me that for the last twenty years I have had a telephone at my bedside at night and at my side throughout the day. There is no one in the Diocese who may want to talk to the Bishop who can not talk to him by simply ringing him up on the telephone. My son Appleton is already following that plan. No one in Massachusetts who wants a Bishop can want him long. The consideration shown in its use is evidence of a thoughtful people and clergy.

To my mind, Mr. Dean, more could be done in enabling people in the parishes all through the Diocese to feel that when they come to Boston to visit or shop, they can slip into their own church. I wish that in some way it could be made vivid to them that besides their own parish church, they have their church here in the center of the Diocese. Of course they are welcome. It is their own ignorance of this fact or their own bashfulness that prevents their coming.

The Bishop, the head of the Diocese, is also the head of the Cathedral. From the time of Dean Rousmaniere and down through Dean Sturges' years, there has been a beautiful spirit. You can not have two heads. But the Bishop is wise enough to get a Dean who can be trusted, not only for learning and ability but for wis-

dom and tact. I don't know how it is now, but Dean Rousmaniere and I never had a word of disagreement about this Cathedral, because I trusted him. Some things connected with the worship and administration I may not have liked, but I never said a word. There may now be possibilities of fire works between the Dean and the Bishop but they do not ignite. All is quiet and cooperative.

Now one word more. As you go out to the suburbs in the country or down to the cape, speak of the Cathedral not as your church but as the church of everybody wherever you are visiting, in Plymouth or Rockport, or wherever you are. We want this to be a diocesan church for in that way we knit the Diocese together and it is surprising how much closer knit the Diocese is than it used to be.

The Years Are Bound Together

The years resemble colored bits of glass
 All held together by the lead of life.
 Each stays within us, while it seems to pass;
 Bestows its strength, wrought out of heated strife
 And tempered in the silent peace of thought;
 Bestows its warmth of passion, ruby red,
 Where drowsy drifting human souls are caught
 In swirling, cosmic currents, swiftly sped.
 Bestows its breath of blessing . . . still . . . sublime . . .
 Unfathomable firmament of blue . . .
 Beyond the shrivelling touch of space and time,
 Forever cleansing, and forever true.
 The years are bound together, one by one,
 And fashioned in the pattern of the soul;
 But bursting through them, brilliant, shines God's sun,
 And Beauty lives, full blown, complete, and whole.

WILLIAM M. BRADNER.

(*Rector of Grace Church, Medford, Mass.,
 and recent Fellow at the College of Preachers*)

New Canon Chancellor Appointed

THE acceptance of appointment as Canon Chancellor of Washington Cathedral by the Reverend Everett Holland Jones, formerly rector of St. Paul's Church in Waco, Texas, was announced through the press early in December. He was nominated by Bishop Freeman at the September, 1937, meeting of the Cathedral Chapter and his election confirmed, in accordance with constitutional requirements of the Cathedral, at the October meeting.

Mr. Jones is one of the younger clergy of the Episcopal Church, who has already made for himself a very definite place in the national life of the Church. He does not come to the Cathedral as a stranger, having been frequently at the College of Preachers, both as a student and a long-term Fellow.

The Canon Chancellorship of Washington Cathedral is a position of great responsibility. Not only will Canon Jones take a regular part in the preaching and religious services at the Cathedral, but he will be associated intimately with the educational institutions on Mount Saint Alban.

Mr. Jones is

a native of San Antonio, son of Richard Clarence Jones and Enid Holland Jones, and a grandson of the late Dr. Robert Afton Holland, of St. Louis. He attended the University of Texas and Columbia University in New York City. For one year he was a student at the Union Theological Seminary, going thence to the Virginia Theological Seminary, from which he was graduated in 1927. He was ordained Priest in July, 1927, by Bishop W. T. Capers, of the Diocese of Texas. For the next three years he was rector of Grace Church, in Cuero, going thence to his present charge.

In addition to the duties which will be Canon Jones' in the Cathedral, he will be Assistant to the Warden in the College of Preachers, aiding in the administration as well as in taking definite work of instruction in that institution.

Canon Jones will arrive in Washington to take up his work about the middle of January.

In speaking of his acceptance, Bishop Freeman said: "It is with deep satisfaction that I have received the acceptance from the Reverend Everett H. Jones, of Waco, Texas, of his ap-



EVERETT HOLLAND JONES

A GREETING FROM CANON JONES

We live in a transition period of world history when all our institutions are being tested. Those that are found worthy will survive; those that are lacking will disappear. In many countries of the world, Cathedrals have been closed or destroyed because they have been considered irrelevant to the real need of the people.

The future of our magnificent Cathedral in Washington will not depend so much on the character of its physical foundations as on the validity of its ministry in the name and spirit of our Lord Jesus Christ. As it serves humanity, so will its security be established.

Because I believe firmly there is on Mount Saint Alban a large and varied field for service to God and to His Church, I am happy to join hands with Bishop Freeman, Dean Powell, and the others who are laboring there to help, in whatever way I can, to meet the challenge and opportunity before us.

pointment as Canon Chancellor and Assistant to the Warden of the College of Preachers. Mr. Jones has had an enviable career in his ministry. He is the head of one of the most important parishes in Texas, and is widely known for his splendid gifts both as a preacher and pastor. I believe that he will be a distinct accession to the Cathedral staff, and that, beyond his work in connection with the Cathedral and College of Preachers, he will come to occupy a place of large usefulness in the Diocese of Washington and the Church at large. He already has won the confidence and affection of the Bishop and the Dean and clergy of the Cathedral."

The Very Reverend Noble C. Powell, D.D., Dean of the Cathedral and Warden of the College of Preachers, said:

"This is one of the happy moments of my life as I learn of Mr. Jones' acceptance of his election as Canon Chancellor of Washington Cathedral. To me, personally, his coming will mean very much. He and I shall be most closely associated both in the Cathedral and in the College of Preachers, and I look forward with eagerness to sharing with him both the responsibility and the opportunity which is ours on Mount Saint Alban."

The new Canon Chancellor preached his first sermon from the Cathedral

pulpit on Sunday, January 23rd, taking his text from Luke 2:52—"And Jesus increased in wisdom and stature, and in favor with God and man." In his plea for mature thinking about God and the essential things of religion, Canon Jones proposed three questions: "Do you recognize God at work in the world?" "Do you have daily communion with God in prayer?" and "Do you put joyous trust in God?"

CANON HODGSON TO BE REGIUS PROFESSOR

The Reverend Leonard Hodgson, Canon of Winchester, has been appointed to the Canonry of Christ Church and Regius Professorship of Moral and Pastoral Theology in the University of Oxford vacant by the appointment of Dr. Kirk to the Oxford Bishopric.

After five years as Vice-Principal of St. Edmund's Hall, Oxford, he was appointed in 1919 to be Fellow, Dean of Divinity, and Tutor in Theology at Magdalen College. Six years later he went to New York as Professor of Christian Apologetics at the General Theology Seminary there. In 1931 he returned to this country as Canon of Winchester. He was actively associated with the World Conference on Faith and Order at Edinburgh.—From the "Church of England Newspaper."

The Family House of God*

Something of a Goodbye Sermon from the Retiring Dean of Chester

By the Very Reverend F. S. M. Bennett

"Through love be servants one of another."—*Galatians v., 13*

JUST seventeen years ago and using these same words as part of my text I preached my first sermon as Dean from this pulpit. If today I was, as I was then, beginning my ministry here instead of ending it, I would preach very much the same sermon again with little alteration. Some things, with the increasing gentleness of advancing years, I might say more gently than I did then, but I would say the same sort of things. In this Cathedral I had been ordained and, before I became Dean, I had been an incumbent in two large parishes in the Diocese. Strangely enough, as it now seems, it never struck me that as such I had anything to do with the Cathedral or it with me. It was only after acceptance of the unexpectedly offered Deanery and after reading all that I could lay hands on about Cathedrals that the magnificence of the whole conception of a Cathedral and the vastness of the opportunity that it offered dawned upon me.

In the statutes of all the older Cathedrals I found of course—and in those days what is now a commonplace was something of a discovery—that it is the Bishop who is the *caput principale*, the chief head of the Cathedral, which derives its very name from his seat or see in its Choir. To it he is to be before all else father in God, with all a father's gladly recognised privileges and comfortable rights. A Cath-

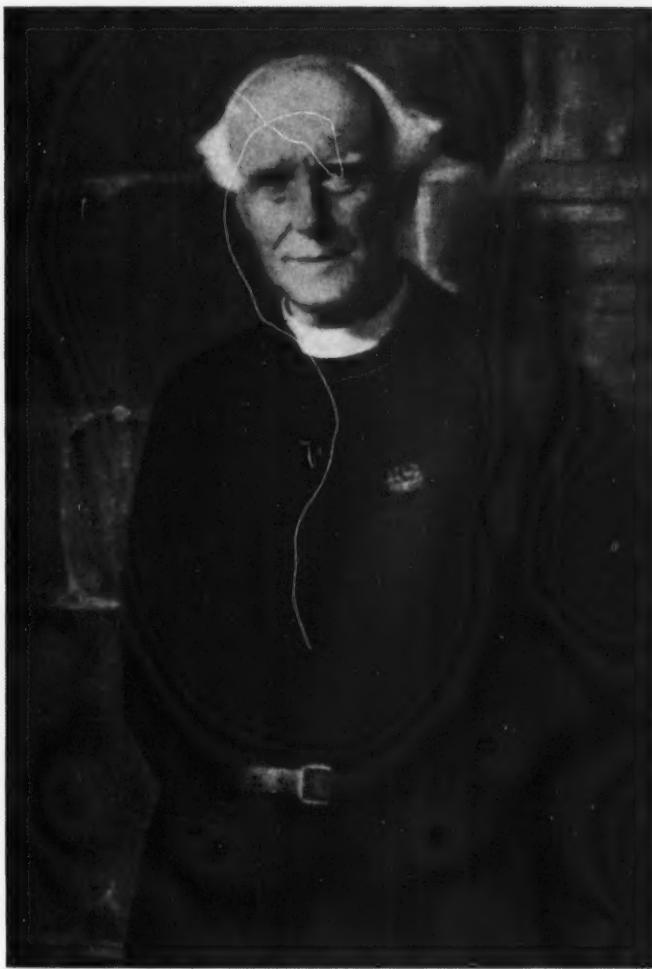
dral estranged from its Bishop is almost a contradiction in terms. A Cathedral which the Bishop cannot and does not regard as an integral part of his home cannot do its proper work.

I have (if I may venture to say so) been fortunate in my Bishops, at the enthronement or cathedralization of both of whom I have assisted. In connection with Bishop Paget I recently wrote in our "Diocesan Leaflet" (which now finds its way into over fifty thousand homes in our diocese) that the favorite title of honor for a Bishop in medieval days was not "your Lordship," but, much more delightfully I think, "your Paternity." And so a household, living together a corporate life, bound together by ties of affection and mutual forbearance, was the foundation idea of every old Cathedral corporation.

What is it that makes the word home so delightful a word, that makes home to a boy or girl much more attractive than the often much more opulent surroundings of school or elsewhere? Home means where everything is understood, where shortcomings are as far as possible overlooked, certainly never exaggerated, where if anything goes wrong everybody hastens to put it right. This is the true ideal of a Cathedral body. Those responsible for it are in duty bound to see that it becomes and continues, in fact as well as in name, the Family House of God for its diocese. In it Bishop, clergy, lay folk young and old must feel at home; through it they must express and so create their family life.

The Diocese is not merely an organization, but a proper organism, that is (to quote from the Concise Oxford Dictionary) "an organised body with connected interdependent parts sharing

*Dean Bennett's farewell sermon, entitled "Good-bye," was delivered at the Festival of St. Werburgh in Chester Cathedral on June 26th, 1937. He sends it, in pamphlet form, through Olive M. Meredith, an officer of "The Friends of Chester Cathedral."—EDITOR'S NOTE.



THE VERY REVEREND F. S. M. BENNETT, FORMER DEAN OF CHESTER
From a portrait painted by Gerald Kelly, R.A., presented to the Dean by his
friends in the Diocese, and hung in the Cathedral Parlour. He was in residence
on Mount Saint Alban in 1925.

common life" or as St. Paul wrote more majestically in his letter to the Ephesians, a "body which fitly joined together and compacted by that which every joint supplieth, according to the effective working in the measure of every part, maketh increase of the body unto the edifying of itself in

love." The Bishop is its father; it is his family; and this is his and its Family House of God. Of this fact I have tried never to lose sight. In the new Statutes of George the Vth which now govern our Cathedral, and with the drawing up of which I necessarily had much to do, the relations of Bishop to

Cathedral and of Cathedral to Bishop are properly and generously defined, as in the older Henrician Statutes they were not.

Obviously a Cathedral which charges fees to those who visit it, or locks itself up between its services on Sundays or on long and light summer evenings cannot even begin to be anyone's family house. Immediately, therefore, if (as it then seemed) rashly, all such bad customs had to go and one can hardly imagine our Cathedral today deformed or defamed by any of them. Its policy has been to trust its public absolutely, to lock nothing except the safe and to exclude from its walls every sort of forbidding notice. Its policy has been much more than justified. No damage has ever been done, while the behavior of the thousands who throng it has been as reverent as it has been appreciative.

I have always put my trust in two very gentle policemen, if I may call them such, seven red lamps and the smell of a little incense about the place. Both make a religious suggestion and to religion recognised as such an English crowd always reacts with reverence.

Our policy too has paid us well. In the year before I became Dean less than £200 came in through sixpenny fees; that is, between seven and eight thousand people paid to go round it, a smaller number than now enjoy the whole of it on one August bank holiday and a smaller sum than now finds its way into our boxes in a single summer month. Of course we did more than merely abolish fees. We tried in all sorts of ways to make the Cathedral interesting to our public; we gave that public a real welcome; we provided it with a little handbook for pilgrims, trusting it to put into our boxes three pence a copy, and during the last fifteen years no less than 180,000 copies have been honestly taken and paid for. I was not the author of the book,

though it had on its cover initials almost identical with my own and I am glad to say that the same author* has now written for us a better book still, of which I quite expect more copies will be sold and in less time than in the case of its predecessor. This is now on our Cathedral boxes.

One prophetic paragraph from my sermon of 1920 I cannot resist the pleasure of quoting: "Everything fathered by the Bishop in the diocese, whatever its name or nickname—high, low or central—should find itself at home in his Cathedral, but it can only be so if we exercise a very large toleration and equal hospitality. I have often thought that each of our recognised Church Societies, which can claim the patronage of the Bishop . . . should have its own corner, if not its own altar in the Cathedral, where members could find copies of its own literature and monthly intercession papers, not forgetting a place for the children, with copies of the Cathedral's "Daily Prayers for Children" for any small visitor to take away. In connection with the Diocese our restored refectory would be invaluable. It must be so equipped that those who come here for quiet days or devotional gatherings, choirs visiting the Cathedral, communicants' guilds or ruridecanal chapters can be conveniently catered for therein; with the old and adjacent monastery day room filled with comfortable chairs for their convenience, the cloisters glazed for their warmth and the old cloister garth made once more for the pleasure of their eyes the most beautiful garden of the most hospitable and friendly Cathedral in the world." ***

I find it difficult myself and it must be impossible for a great many of you to visualize our lovely monastic buildings as they were fifteen years ago, with no access to them from Abbey Square, no mullions in the west window or roof over the west end of the refectory. For some years the Cathedral bells had been silent, owing to an ominous crack in the tower, the tower from which, now perfectly safe, in three weeks' time

*The Dean's son, the Reverend F. L. M. Bennett, who accompanied him on his visit to the United States in 1925.—EDITOR'S NOTE.

our dioecesan guild of bell ringers will celebrate its jubilee by ringing our now complete peal of ten bells, to be broadcasted over England.

After the lean years of the War, the Cathedral's funds were in deplorably low water with a deficit at the bank of £2,000 and work crying out to be done seemed a well nigh impossible task. Then it was that quite unexpectedly a Mr. Frank Rigby (to whose memory later on we placed the window in the cloister opposite to the refectory door) left in his will a large sum for charitable and social purposes. For the share of several thousand pounds which the Cathedral received from this legacy I can claim no credit, except for the alacrity with which I paid a persuasive visit to the principal trustee on the same afternoon on which I heard of the legacy and came home with so generous a promise that the repair of the refectory could be put in hand forthwith. On the details of subsequent work I will not dwell, though at the time much of it was rather thrilling and, of course, very much larger works of restoration, this I wish to stress, had been completed long before and just before my time. It is no exaggeration to say that since Queen Victoria came to the throne a hundred years ago our great and precious buildings have cost to bring them into their present admirable state of safety and soundness, something like a quarter of a million pounds. Of this great sum a fifth has been subscribed during the last fifteen years. In spite of this large expenditure, the Cathedral has today a reserve fund instead of a debt and Canon Simpson, our Treasurer, is able to assure us that our Cathedral is financially sounder than perhaps it has ever been before. That this is largely due to what I would call "living money,"—that is money voluntarily given in the present and not merely inherited from the past,—is wholly satisfactory.

Of our Cathedral I often say to visitors that happily it is large enough to have dignity and yet small enough to be cosy and if the visitor is from our

Diocese I always add, "oh, then this is your own Cathedral, and you must enjoy it with a sense of personal possession and not feel shy of kneeling down and saying a prayer in it." That very many do so regard it and use it, is a happy fact, but too often, I think, when I go a-preaching in churches of the Diocese, I get a shock. In the vestry after service I nearly always ask the choir boys how many of them have been in their Cathedral only to find that numbers, who may live not twenty-five miles away and have often been in Chester, have never been in the Cathedral! In medieval days this was a great place of pilgrimage though then by no means easy of access. Today with easy transit, few things could be more pleasant and profitable than a choir or small parish pilgrimage to the Family House for our beautifully sung Eucharist at 10:30 on Saints Days or for any even-song, with tea afterwards in the refectory.

I would venture to say to my brethren of the clergy that they are allowing their people, and especially their choirs, to miss a great deal unless they take some pains to familiarize them with their Cathedral. Our Church of England has fewer greater assets than the choral foundations built up in connection with her old Cathedrals and certainly the music of our Cathedral has never been maintained at a higher level than is the case today with Mr. Malcolm Boyle as our Magister Choristarum.

To my brethren of the clergy I have always tried to make it clear that we of the Cathedral staff welcome them, especially when they bring their robes and so claim to be with us, clergy of their own Cathedral. * * *

In the reign of Queen Elizabeth, Mr. Phelipps, a lawyer high in politics and given to hospitality, built himself a very lovely house at Montacute in Somerset. When it was finished, he had carved over its principal doors the three words—YOURS MY FRIENDS. No words could express more exactly or succinctly what the Cathedral wants to

get across to all who live in its Diocese. Indeed, we do say something like it at all our doors:—

*"Friend, this Cathedral open stands
for thee
That thou mayest enter, rest, think,
kneel and pray,
Remember whence thou are and what
must be
Thine end. Remember us. Then go
thy way."*

At the beginning of next August forty-nine years will have gone by since I began work in this Diocese as tutor to Bishop Jayne's sons. I thought then that I might be here for a year or two. But under the good providence of God (as I see it now but did not foresee it then) my work has lain in or near this Diocese ever since. The days of my age are now more than three score years and ten and, in my judgment, the time has come when I ought to resign an extraordinarily delightful post but one not to be regarded as a sinecure for an old man. That I do so with infinite regret goes without saying; that you regret it, too, for my wife's sake as well as for my own, I am gratefully sure. It would be indeed sad if it were not so. That I am conscious of multitudinous deficiencies, I need not add.

One thing in especial gives me deep satisfaction: that in my successor* I have, if I may say so, a man after my own heart, a man who will wish to conserve all that has been here built up spiritually and materially, but who will at the same time be himself and, with a much wider and more adventurous experience than my own, make good deficiencies and open up new lines of advance. Hitherto the Cathedral has not, I think, given the lead that it should to the work of the Church Overseas. In this great field a Dean who, while he has his home in Chester, keeps more than half his heart in India and Burma, will altogether excel his predecessor. At our recent diocesan conference, with his gift of moving eloquence,

he voiced his conviction that, whether at home or abroad, union and re-union among Christians should be the premier aim for his and this rising generation. I entirely concur and look forward to this Cathedral under his leadership (as gentle and sweetly reasonable but more courageous than my own) making a real contribution to the cause of re-union.

To the work of Sunday religious education and especially Sunday Schools the Cathedral has, through its Dean, Canons and Minor Canons made of recent years full contribution. I rejoice that my successor in the Deanery is going to be my successor as Vice-Chairman of the Sunday School Board.

During the last eighteen months I have myself been allowed to address the chapters or conferences of the sixteen rural deaneries of the Diocese. In every case I have quoted from Bishop Abraham's good-bye letter to the Sunday School Board. Summing up the experience of a most fruitful ministry of over sixty years, he wrote: "Every day I live I get more sure that Sunday School work and methods, on the right lines, are the big hope for the future and that concentration upon it by our clergy, superintendents and teachers, in the light of what we now know about fundamentals of all teaching, is far and away the chief thing to devote ourselves to."

I am sure that he was right for, as I said at our recent diocesan conference, I believe inquiry would show that of the congregation attending any ordinary church in our Diocese, seven out of every ten of our regular church-goers made their contact and conscious membership through their Sunday School and that, often enough, in spite of grave deficiencies. What wonderful things may be hoped for another day if only we can go on making our Sunday Schools more efficient! * * *

If I were to choose the one thing in the whole Cathedral which gives me especial pleasure it would be at its West end, the Children's Corner which I put there sixteen years ago,—the first

*The Right Reverend N. H. Tubbs, D.D., Bishop of Tinnevelly in India, 1923-1934.—EDITOR'S NOTE.

of its kind and which can now number its progeny by the thousand in churches and Cathedrals all over the world.

I have recently had inscribed and placed in the refectory and cloister an epigram from G. K. Chesterton's autobiography, "My idea of life is to be grateful for everything and to take nothing for granted." On the St. Benedict window, which my wife and I put in the cloister, we put our own favorite motto "Think and Thank." On this note I would end.

I leave behind me a great and lovely Cathedral. It has made no small contribution to the life of its city, its county, its Diocese. I have received much more than my share of credit. What stands here today represents the thought and skill and prayers and labors of a great company which I shall not try to name or number. For one thing only do I take credit to myself, and that not much for I have enjoyed doing it—for seventeen years as Dean I have been content, and more than content, to live in my Cathedral, not thinking it a waste of time to have leisure for all and sundry who have wanted to talk to me about themselves and their souls or about the Cathedral and what it all means. They have given me a wealth of affection through which I have learnt something of what St. John meant when he wrote, "He that dwelleth in God for God is love." Nor had I the slightest idea until I put up a notice saying frankly that the clergy of the Cathedral were willing at any time to hear confessions, how many, literally scores, there are who want just this sort of opportunity for disengaging their souls.

I look back over a ministry of many years and have spent much time over many things. But in retrospect I treasure most the time I have spent over individual persons, whom I learnt to love and who love me. Things must be done on big scales; people must meet and confer in numbers, and talk and talk; some must organize and devise human machinery. But at the end of the day (to borrow one of the Arch-

bishop of York's favorite expressions) it is service by love for persons by persons which,—like faith, hope and love,—abides. Did not the Great Person Himself show us once in time and for all time this one most excellent way, fulfilling perfectly the words I took for my text "through love be servants one of another."

I thank you all who love and serve this Cathedral and among you all especially those who have definitely enrolled themselves as its Friends. When sixteen years ago we raised at one venturesome stroke the till then sadly meager stipends of the Cathedral's lay ministers, it was a free will offering scheme, which has since widened out into our Society of Friends. I have always hoped, and still hope, that that Society will increase to at least a thousand strong. I hope, too, that my successor will make much more of it than I have been able to do. When I read in the papers of what is done for and by the Societies of Friends of the great Cathedrals of Canterbury and York, I feel bound to confess that in this particular I have been sadly remiss. That under these circumstances our Friends have stood by us as they have done, makes their friendship all the more precious.

This is of course something of a good-bye sermon. But I am not going to say good-bye, for, after all, Somerset is nowadays no more than a day's pleasant motor drive distant from Chester; and I leave behind me a Cathedral which will always give me kindly welcome back. We have had together in this lovely place a wonderful seventeen years. We have all learnt to love it and my last words must be, go on going on loving it and memorize, if you will, effectively the verse which we print on the little paper we send out to our Friends—

Somewhere, somehow, somehow each day

*I'll turn aside and pause and pray
That God will make this Church a
way
Of blessing unto men.*

A Cathedral in Being*

An editorial from the "London Times"

A few days hence the Very Reverend F. S. M. Bennett will resign the Deanery of Chester, which he has held for seventeen years. Those seventeen years have seen something like a revolution in the conduct of the English Cathedrals and in the conception of their place in the life of the people: and in that revolution it was Dean Bennett who led the way. He found his Cathedral a museum; he leaves it the "family house" of the Diocese, the spiritual home and center of active religion.

He it was who first dared what no Dean had dared before, to abolish all fees and keep his Cathedral open throughout the daylight hours. He resolved to "lock nothing except the safe," and to exclude every sort of forbidding notice. His trust in the public was soon and amply repaid. Before long the voluntary offerings every summer month were coming to more than the sixpenny fees had produced in a year. Great sums of money have been spent in repairing, adorning, and furnishing the Cathedral, the cloisters, and other buildings; but the foundation is richer now than it was when Mr. Bennett took office. No damage has been done by the thousands of visitors; handbooks to the Cathedral have been taken from racks and tables and honestly paid for by the hundred thousand; and the public behavior has been as reverent as it has been appreciative.

A well-known writer who visited Chester Cathedral some six years after Mr. Bennett's appointment was amazed at the freedom of movement. Where were the vergers? Had there been a strike of vergers? Has there been (he asked almost hopefully) a massacre of vergers? The vergers were there; but

—with their salaries raised to half as much again as before—they had been changed from something between box-office keepers and goalers into friends and helpers of an interested public. But all this had not been achieved without enterprise and hard work.

Mr. Bennett saw from the first that in order to make his Cathedral what he wished it to be, he must make it religiously, as well as architecturally, historically, aesthetically, interesting; and interesting to all classes and ages. He made the first of the now innumerable "children's corners." He began allotting each chapel to some particular body—the Chesire Regiment, the Scouts, the Guides, and so forth. He planned to make every one in the Diocese (especially the parochial clergy) feel that he had a right and a share in the Cathedral, and all the world that it was welcome there.

These practical reforms were based upon the conceptions of a Cathedral to which Mr. Bennett gave expression in his book, "The Nature of a Cathedral," which was published at the end of 1924 and doubtless was not without its influence on the findings of the Cathedrals Commission which reported to the Church Assembly in 1937. According to that book, the unit of the Church's organization is the Diocese, and the nature of a Cathedral is to be the symbol and instrument of the religious life of the Diocese.

It is the home of a family of which the father is the Bishop. What had begun as the family house of prayer had come to be regarded as something very like the special property of a small corporation, who could shut the public out and make it pay for visiting parts of its own home. That must be changed. The Cathedral must be always open; its religious life must be continuous through the day. The exec-

*A clipping sent to the Bishop of Washington from London by James Sheldon of New York, member of the Council of Washington Cathedral.—EDITOR'S NOTE.



Issued by the Travel and Industrial Development Association of Great Britain and Ireland

CATHEDRAL SPIRES AND TOWERS COVER ENGLAND'S PLEASANT LAND

This compact map shows thirty-five of the forty-three Cathedrals in England and Wales, including four churches in London with Cathedral rank. The process of building and rebuilding them went on all over England for nearly 400 years (1066 to 1500) with the exception of Truro and Liverpool.

utive should be a small permanent staff, who, the Dean no less than the Canons, should make the Cathedral work a whole-time task.

On that staff would fall the important duty of the regular offices, with proper regard for ceremonial and for music; but in a Cathedral where every

visitor in a bank holiday crowd was regarded as a pilgrim, potential if not actual, much more was needed than that. The constant presence of one or more of the clergy in the Cathedral, ready of access to all; the practice of as much informal and sporadic worship as occasion demanded; the variety of uses to which the Nave and the appendages of a Cathedral might appropriately be put—all this demanded plenty of hard work. To the author of the book a Cathedral meant more than the Cathedral church. It meant, in its

perfect state, the whole congeries of buildings, from the Bishop's house to the lending library, and to the refectory (actually, at Chester, the refectory of the ancient monastery) where the modern pilgrims could have meals.

Such has Chester Cathedral become under the Dean who is now retiring. Every Cathedral has its own characteristics and must have its own ways; but the past seventeen years at Chester have made a uniquely interesting contribution to the history of English Cathedral life.

The Challenge of the World Mission to Laymen

By Dr. John R. Mott, Chairman of the International Missionary Council, and Honorary Canon of Washington Cathedral*

THE world mission of Christianity is today confronting a situation without parallel in opportunity, urgency, and danger. To meet it there must be a drawing together of the Christians of the various communions, nations, and races on some such lines as those projected at the recent significant ecumenical conferences at Oxford and Edinburgh. It also demands the liberating of vastly greater lay forces and relating them to the expanding plans of the Kingdom of God.

A principal factor in every great advance of the Christian religion has been the action of laymen. The task before the Church at the present time is so vast, complex, and baffling, that only as the rank and file of the lay membership within the sphere of their daily calling commend Christ and apply His principles, can it be accomplished.

Moreover, lay initiative, sense of responsibility, and participation are absolutely essential to the development in faith, character, and capacity for help-

fulness of the laymen themselves. The proper administration and conduct of the great enterprises of the Church require the experience, judgment, and influence of laymen. It should not be overlooked that lay collaboration with the clergy is necessary if the message and program of the Church are to be truly relevant to the needs of men in the modern world.

The development of an adequate and really dependable economic base for the expanding program of the Church at home and abroad depends on augmenting the lay forces.

It is most important to point out that lay leadership and participation are essential to Christianize the impact of our so-called Western civilization upon the non-Christian world—through our multiplying contacts in industry, commerce and finance; in the diplomatic and consular services; in Army and Navy; in the growing tides of travel, as well as in the wide range of missionary and philanthropic activity.

Then if we are to overcome the serious untaken forts in the rear, lay action on a large scale is indispensable.

*Summary of his first address as Honorary Canon, delivered in the Cathedral on November 14, 1937.

We refer to such ills as poverty, luxury, ostentatious wealth, crime, lawlessness, divorce, race prejudice, paganism, and economic misunderstanding, bitterness, and strife. To achieve the highest Christian cooperation and unity, and thus to present to an unbelieving world, the triumphant apologetic for which Christ prayed, the all-too-latent lay forces must be called out as never before.

Without doubt the laymen have by no means been won adequately to the cause of the world mission. Happily there are many exceptions, and these are the ground of our confidence. What explains the exceptions reveals the secret of multiplying their number. The reason we do not have a much larger participation of laymen in the inspiring, world-wide, and world-conquering program of the Christian faith may be expressed thus negatively.

We do not share adequately the up-to-dateness of the facts; the concreteness of the facts; the greatness, wholeness and oneness of the facts; the relevancy of the facts to the meeting of great recognized human needs; the tragedy of the facts; the facts showing the hopefulness and inevitable triumph of the enterprise; and above all, the urgency or immediacy of the situation, near and far.

To the end of ensuring this larger exposure, the men in the pulpit must be men of reality as shown by what they are, what they say, and what they do. The laymen who are already active must make a major interest the enlisting of latent laymen, *because it takes laymen, primarily, to win laymen*. Special study and wise effort must be expended on laying hold of men of outstanding capacity and influence.

Very special attention must be paid to getting hold of the new generation, especially those just out of college. We must afford definite, adequate outlets to men of varying capacities and opportunities. Let a challenging program be presented. An heroic call brings forth the heroic response. Let men be exposed to dynamic personalities, to dynamic literature, and to dynamic conferences such as carefully constituted and ably led laymen's retreats.

First, foremost, and last, the augmenting of the active lay forces of the Church is a superhuman undertaking. Christ was familiar with the problem of the paucity of laborers. His solution was absolutely unique. He said "Pray ye the Lord of the harvest that He (not we) thrust forth laborers into His harvest."

The Living Cathedral*

By the Honorable George Wharton Pepper, LL.D.

I WISH to speak briefly on a single theme—*The Living Cathedral*. This title may suggest an account of the great spiritual work of which Washington Cathedral is the center. In point of fact, I am going to leave this phase of the subject to the Dean—who is himself the embodiment of all that is best in the Cathedral enterprise. I shall attempt merely to interpret the

Cathedral structure to you and to give you my reasons for thinking that to have a part in building Washington Cathedral is not only a patriotic duty, but a very great personal privilege. In other words, I mean to emphasize the obvious truth that the Cathedral is really a sermon in stone.

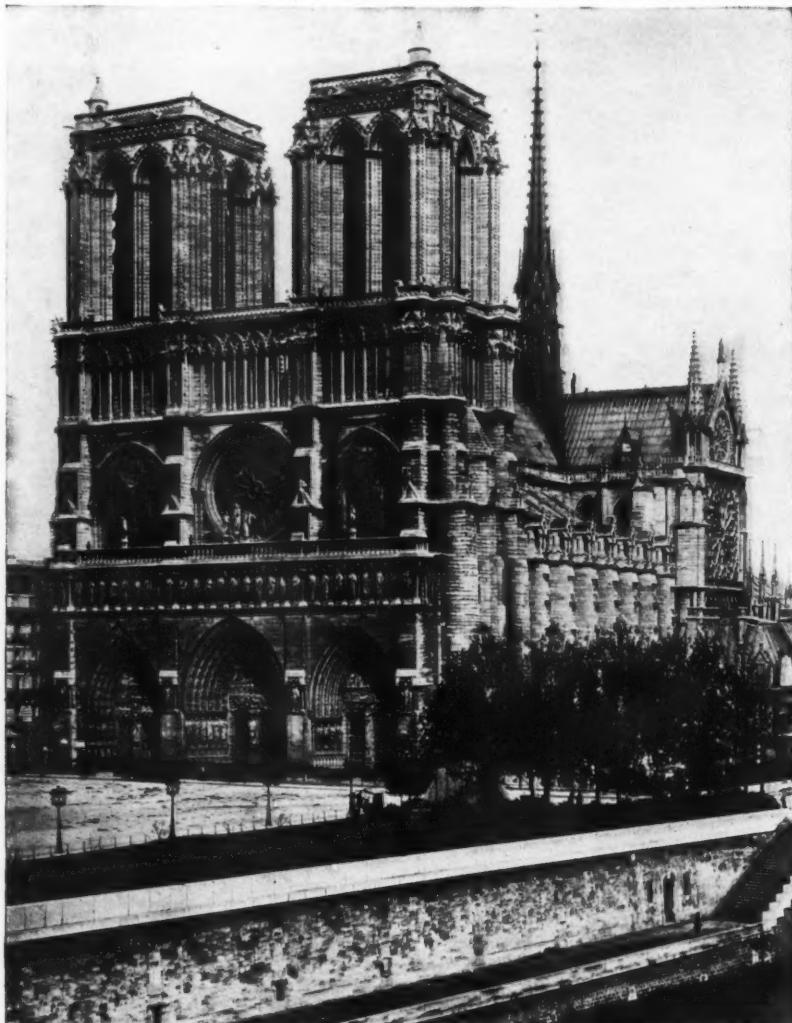
I have been reading lately a book by Louis Gillet called *La Cathédrale Vivante*. It is this which has suggested the title of my address. His book is a poem in prose, written in a style of

*This address was given under the auspices of the Massachusetts Women's Committee of the National Cathedral Association in Boston on November 8, 1937.

which nobody but a Frenchman is master—a style which is in literature what champagne is among wines.

I wish that I could reproduce for you what he has to say about that great family of Cathedrals which had its cradle in l'Isle de France and has, as its inspiring head, Notre Dame de Paris. M. Gillet characterizes Notre

Dame as the judge of the centuries which pass at her feet. The Cathedral once for all has taken the measure of man. Nothing can really satisfy him unless it is an ideal great enough to fill that vaulted interior which men of other ages have carried upward to the lofty level of their own impulse toward eternity. All roads, he thinks, take



NOTRE DAME DE PARIS HEADS THE FAMILY OF FRENCH CATHEDRALS
Travelers leave the shadow of one great church only to pass under the influence of another.

their start from *Notre Dame*. The traveler leaves the protecting shadow of one great church only to pass under the influence of another. The Cathedrals are thus, as it were, so many milestones on the road to eternity.

Gillet is not thinking only of France. His family of Cathedrals is widely scattered. From Seville to Upsala, from the plains of Vienna to the Rock of Edinburgh, from the Ebro and the Guadalquivir to the Rhine and the Danube, pretty much every place this side the Alps is the habitat of this noble family. Some of us are more familiar with the English branch of the family; but nobody who wishes to appreciate the true significance of the Cathedral will be content with anything less than a vision of all of them.

The Living Cathedral expresses many ideals—and, among others, the ideal of national unity. Gillet reminds us that when a new-born spirit of unity took possession of the German people they almost unconsciously chose a Cathedral as its symbol. The unfinished and neglected fragments of Cologne, suggesting the wreckage of an abandoned ship, were united, built upon, and completed as the result of a universal popular subscription. The first stone was laid in 1842 and in 1880, in the presence of the Emperor and a crowd of princes, the great monument was declared complete and the dream of a united Germany seemed to be realized.

Today there is in the United States sore need of some compelling symbol of that national unity which in fact exists but is gravely imperiled by sectional differences and class hatreds. The Cathedral in the capital of the nation is a reminder that this unity can be restored only by a return to the God in Whom the Republic trusts.

The Union of States plan for the support of Washington Cathedral affords a practical way of expressing this unity and of vitalizing it by such expression.

The Living Cathedral speaks also of world-wide unity. Nations, properly

enough, are incorporated differences. But the Church is a great unincorporated unity. It takes no account of boundary lines or frontiers. It knows nothing of futile treaties and impotent leagues and international courts that cannot function. Its mission ignores the distinction between what is foreign and what is domestic. Its message is not to governments but to individuals. Its Cathedrals symbolize the essential Brotherhood of Man realized only by a recognition of the Fatherhood of God.

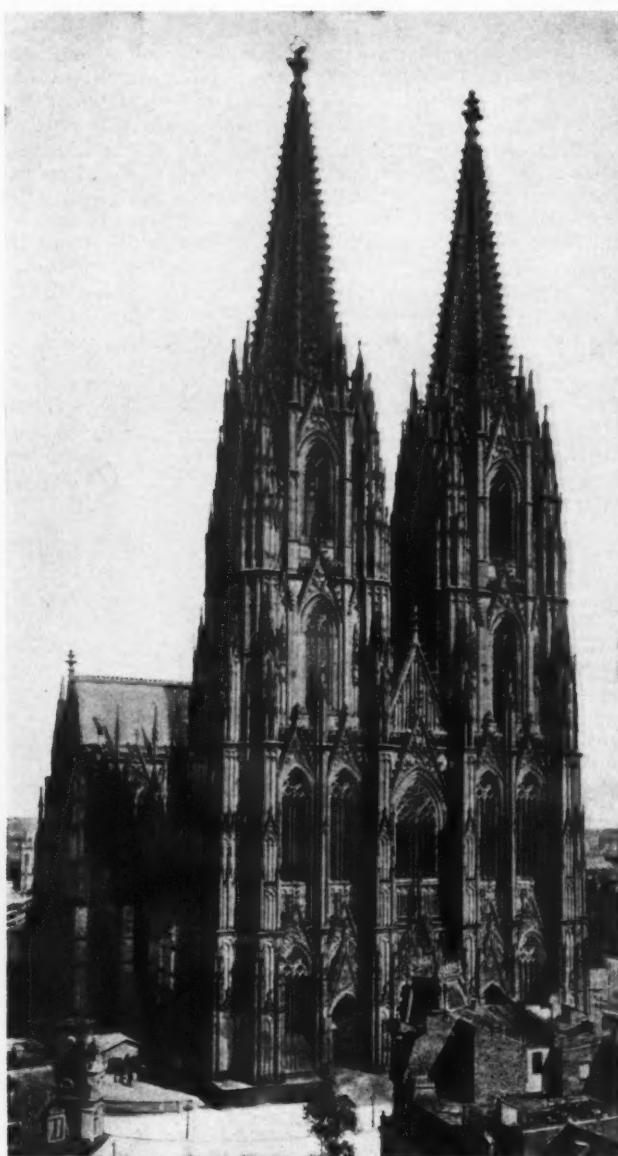
Just as the Cathedral speaks of national and international unity, so also it teaches Christian unity. In no way, it seems to me, can Washington Cathedral be more useful than as a center of crystallization for the scattered fragments of the Christian Church. Our charter and our policy are in keeping with this ideal.

* * * *

I turn now to a brief description of the Cathedral structure.

Any intelligent description should emphasize four points: the site, the purity of architectural style, the majesty of the design, and the details of the symbolism through which the Cathedral speaks to every pilgrim.

The site of each old-world Cathedral is a study in itself. In many a case it appears that long before the coming of the Christian Church the site had been set apart as holy ground by the votaries of earlier religions. After a Christian Church had replaced the heathen shrine, that Church itself often served as the foundation for another that was greater than its predecessor. Even the devastating fires which raged when Cathedral roofs were made of timber often proved to be allies rather than enemies. Thus the history of Chartres is a chronology of conflagrations. In 743 the Goths burned the first Cathedral which dated from the Fourth Century. Its successor was burned by the Danes in the Ninth. A third Cathedral was, in its turn, reduced to ashes in the Eleventh. Just 900 years ago rose another which was later destroyed in like manner. Then,



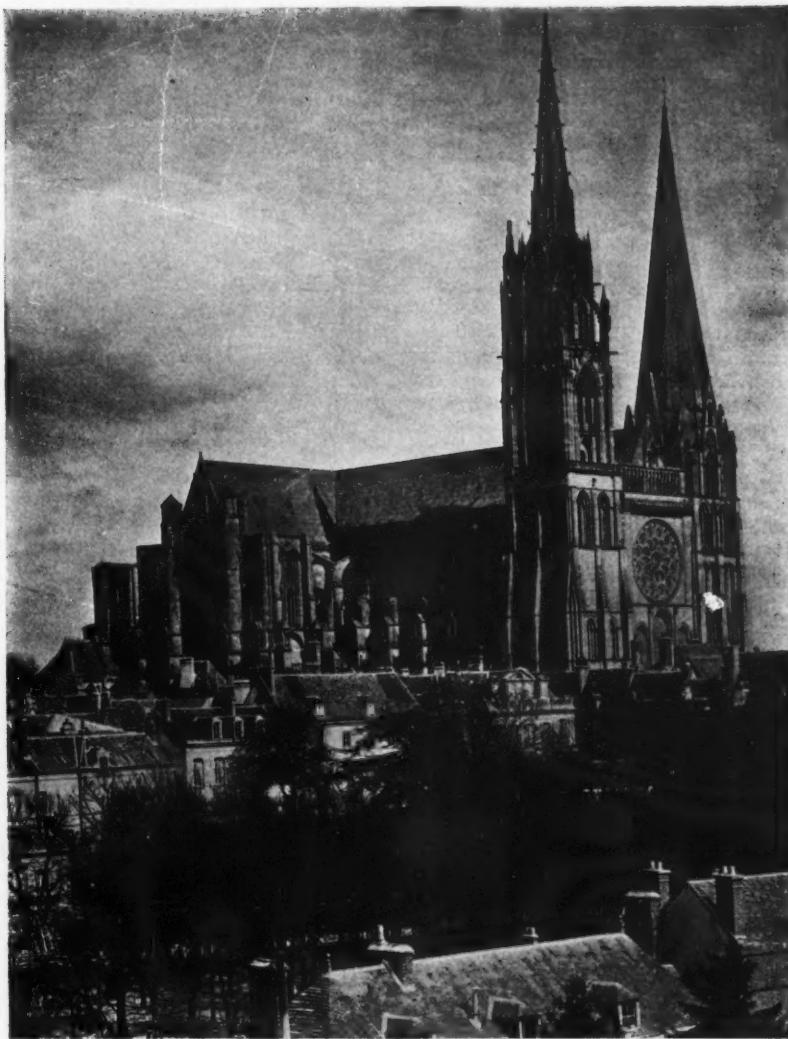
UNIVERSAL POPULAR SUBSCRIPTION BUILT COLOGNE CATHEDRAL

When a new-born spirit of unity took possession of the German people, they almost unconsciously chose a Cathedral as its symbol. It required four decades to complete this monument to the dream of a united Germany that seemed in 1860 to be realized.

in the Twelfth Century, came the fifth Cathedral, of which the Southern Tower and the Great Portal still stand. The rest was burned and later replaced in the Thirteenth Century by the Chartres which we know and love.

Washington Cathedral stands on a site which ranks with the most impressive in the world. Mount St. Alban and the whole Cathedral Close of sixty-seven acres seem appointed to be holy ground. We are trying to guard against fire. The entire structure is of solid masonry except the rafters under the copper roof, and these are of steel. The whole structure gives the impression of that stability which we ascribe to the everlasting hills.

The architectural style of Washington Cathedral is Fourteenth Century Gothic. It thus represents a stage of development a century later than the present Chartres. The original architects, Dr. Bodley of London, and your



THE HISTORY OF CHARTRES IS WRITTEN IN CONFLAGRATIONS

own Henry Vaughan, made no attempt to copy any existing church. Taking their inspiration from the whole family of Gothic structures, they have given us a building which exemplifies the Gothic style in its purest form.

As to the design, I think we can say without exaggeration that in beauty of

proportion, in majesty of dimension, and in impressiveness of ensemble no Cathedral anywhere will outrank it. It is as if the architects had combined the best features of all the great churches and avoided the mistakes which too often have marred some of them. * * * *

Creating the Spiritual Front*

By The Reverend Samuel M. Shoemaker, Rector of Calvary Church, New York City

HOW shall we together create a spiritual front across the world?

First, we must have new men and women who are in touch with the living God. We must repent on a much

New Men and Women larger scale, seeing our sins as slacking and subversion, as ineffectiveness and inadequacy, as individualism and spiritual selfishness. We must be converted on a much larger scale, seeing that conversion means taking responsibility to establish the sway of God in the nation and the world. We

must pray on a much larger scale, seeing in prayer the daily, hourly opportunity to rediscover the mind of God, to tune in on His world-wide broadcast, to refresh ourselves by learning more of His strategy. God is our Father, and the church is a family. God is our High Command, and the church is an army. "Like a mighty army moves the church of God."

Second, we must make our homes centers where people find God. Families listening to God must be as common as families

New Homes listening to the radio. Anti-christ makes homes

where human wills clash. Christ is the harmonizing Power between human wills. From our dining-room tables, we should push back our chairs and fall into natural conversation with our guests about the way Christ remakes lives and homes and nations. Everyone that comes inside our homes must feel and find the power and love and direction of God there, and go out to remake his own life and home. Let us mobilize every Christian home in the land in spiritual revolution.

Third, we must make business a demonstration of God's power. Every em-

ployer and every employee is a trouble-maker or a trouble-curer. Every man in touch with God is a trouble-curer. When God is third-party in business, the agitator has no place. High-handedness on one side, and strikes on the other, give way to His orderly plan. I know a man who has given his life and his business to God: a former Communist said that that man had done more for his men than any radical government could compel him to do! Let us mobilize all business in spiritual revolution.

And fourth, we must make a new nation under God. We need a new patriotism in which every citizen will give

A New Nation his life for the resurrection of his country; a new public opinion in which masses of people will think self-



THE REVEREND SAMUEL M. SHOEMAKER

*Extracts from a sermon preached in the Cathedral of St. John the Divine in New York on October 10, 1937, and in the Cathedral of Sts. Peter and Paul in Washington on November 28, 1937.

lessly about their nation because God has taken away their private selfishness; a "give" philosophy instead of a "get" philosophy; responsibilities in the place of rights. We need a new trumpet-call to sacrifice, and not to self-interest. This cannot come except by a vast resurgence of religion throughout the land.

Last year at the Harvard Tercentenary a French philosopher, M. Gilson, quoted a colleague as having said that "the only conceivable form of democracy is theocracy, and that very kind of theocracy which William Penn once established in the forests of Pennsylvania," and went on to say, "As soon as men refuse to be ruled directly by God they condemn themselves to be ruled directly by man; and if they decline to receive from God the leading

principles of their moral and social conduct they are bound to accept them from the king or from the state or from their race or from their own social class."

There is the spiritual foundation of democracy, and without that foundation democracy crumbles. A church which will provide that foundation, asking nothing for itself, but pouring out into the nation's service unselfish, God-inspired men and women, will experience no difficulties in relation to the state.

The answer to subversion in a nation, and to the inevitable rise of human dictatorships to counter it, lies in the dictatorship of the Holy Spirit, the democracy of every man in touch with God, living responsibly for his own nation.

Winter Inhabitants of the Cottage Herb Garden

*"At Christmas I no more desire a rose
Than wish a snow in May's new-fangled earth;
But like of each thing that in season grows"*

wrote Shakespeare in "Love's Labour Lost." No doubt he had in mind that lovely fruit of the tall holly, its glorious red berries, perhaps the mystic white balls of the mistletoe clinging closely to its involuntary host, the oak tree, or the sturdy snowdrop peeping coyly out through the dreariest of winter days.

The herb lover need not despair of his favorite floral beauty just because the cold weather is upon us. For in the quaint tiny plots of the Cottage Herb Garden of All Hallows Guild in Washington Cathedral Close life still persists, despite the frosts.

A little stroll around the Herb Garden, at a respectful distance, accom-

panied by "Herbie," the pet squirrel mascot, alert lest some of his cached stores of hidden nuts be disturbed, is a voyage of discovery of sturdy earth-folk. There on the low stone wall are clumps of winter savory, the white blossoms of summer days vanished it is true, but a certain beauty visible in dark green tendrils of the plant holding with firm grip to the sheltering rocks or avoiding the rough blasts of winter air in crevices of the wall.

In the Shakespeare plot the many plants that glow eternally in literature, lighted from the torch held by the bard of Avon, have vanished, for the nonce. That is, most of them have.

Yet, side by side with rosemary, the herb of Christmas, green still and lovely and pouring its fragrance on the frosty air as lavishly as it did in springtime, is a lusty specimen of the burnet, a "sallet herb" beloved by Englishmen of Shakespeare's time. Its

as
seen
in **VOGUE**



For Mary or Sally
or dear old Aunt Bert,
buy baskets of saffron or
spicy mugwort.... From the
Cottage Herbs Garden,
All Hallows Guild, Na-
tional Washington Cathe-
dral, Washington, D. C. Sa-
voury dried herbs from
about twenty-five cents a jar.

© 1937 by THE COTTON FIELD FOUNDATION, INC.

THE CATHEDRAL'S COTTAGE HERB GARDEN WINS NATION-WIDE APPROVAL

Miss Martha Stout of *Vogue* magazine wrote to All Hallows Guild asking for a basket of dried herbs that might be photographed for their Christmas issue. Soon after the above voluntary announcement appeared in *Vogue*, letters began to arrive at the Cottage Herb Garden from readers who wished to know more about this unique activity on Mount Saint Alban. The committee in charge of the Herb Cottage appreciates Miss Stout's co-operation, an evidence of the growing interest of the magazine and daily press.

bright green leaves are gay and festive in our Christmas bouquet of winter herbs. The burnet is a cousin, in flavor, to cucumber in the salad bowl. It lives fully up to its botanical ranking as a perennial.

To return to the rosemary, as you take a sprig of it in your hand, the enchanting legend connected with it is recalled. It seems that, one day, the Virgin was walking near a bush of rosemary abloom with tiny white flowers. She was wearing a mantle and she cast it from her on the rosemary bush whose flowers immediately turned blue in her honor, so runs the legend. Ovid called rosemary "Rosmaris" and Pliny named it "Rose Marinus," which means "sea dew."

One of the finest things ever said about rosemary, to my way of thinking, was that by Sir Thomas More: "I lette it runne all over my walls, not only because my bees love it, but because it is the herb sacred to friendship, whence a sprig of it hath a dumb language."

In another part of the Cottage Herb Garden one comes upon a rue plant, sturdy and strong, the blue-green of its leaves still attracting the interest of Cathedral pilgrims. Its other name, "Herb of Grace," recalls the fact that a brush of it, in olden times, was used to sprinkle the people with holy water at the mass—the "Asperges" ceremony of the Roman liturgy.

Rue was known to the Greeks and Romans; it flourished in the gardens of Charlemagne's time; it was a part of the magic and medicine of the Middle Ages; and its blue-green with its silver gray undertone beautifies any garden. Much of the magic of rue has been forgotten nowadays. It has rather an indefinite culinary use and its gentle part in the mass is as a thing forgotten as well.

On the low hanging wall of the Herb Garden I found in mid-December certain brave miniature thyme bushes typifying the courage to face wintry blasts with which the Greeks

endowed this herb. Of course its blossoms are gone but so are the bees who so love them. Yet the traditional charm of the thyme persists. It seems to remind us anew of the truth in the saying "If winter comes, can spring be far behind?"

Yes, there is winter beauty in the Cottage Herb Garden albeit it differs in degree and kind from the summer glory of flower and ripening seed. And it preaches to the pilgrims from many states and lands, in January and May alike, the eternal message of the Benedicite: "O all ye Green Things upon the earth, bless ye the Lord: Praise Him and magnify Him for ever."

ELISABETH ELICOTT POE.



WHEN WINTER COMES TO THE GARDEN

The Cathedral pinnacles are etched above the snow-clad yew trees.

Women and Washington Cathedral

By Mrs. William Adams Brown

REVEREND Fathers in God, Friends of all Cathedrals, and Friends of Washington Cathedral: I am very sure that a heavenly spirit is governing this occasion for in Heaven, we hope that we may be judged, not by the little we have done, but by the much that we have longed and tried to do. It is in this heavenly spirit of forebearance and hope that I have been introduced to you.

I am very happy, very grateful, very humble. I do not think that I am worthy to have the great joy of turning the page in the history of Washington Cathedral which records what women have done for the Cathedral. There are many women present who could do this better than I. For Washington Cathedral has drawn to itself women from the Atlantic to the Pacific, who represent all that is most noble in American womanhood; love of Country as well as love of Church. And these women have given their hearts to Washington Cathedral because they believe that by so doing they will strengthen the forces in our nation as a whole, which make for justice, for peace and for reverence; the only forces which can preserve us in safety in this troubled world.

Just a day or two before Dr. Adams Brown and I sailed for home, after having attended the conferences at Oxford and at Edinburgh on behalf of Christian Unity, we had the pleasure of lunching in the company of that most peace-loving and lovable of Anglican prelates, the Bishop of London. He not only recalled the day when after President Theodore Roosevelt had laid the corner stone of the Cathedral, he asked a blessing upon

the work of constructing it; but he showed the deepest personal concern in what women are now doing to keep the Cathedral in active life. He said to me with that smile (which like Emerson's could well be described as "a love letter to all mankind")—"When you return, tell those noble women who are at work for the Cathedral, that I am with them." Before we left the house he crossed the drawing room to take me by the hand and to repeat his message, "Tell your fellow-workers that I am with them." I also had a talk with the Archbishop of York about Washington Cathedral and he expressed his sense of its great importance as a national enterprise.

Bishop Freeman, when I think not only of these friendly expressions which come to you from across the sea; but also, of the innumerable acts of kindly international service performed under your authority, by the Cathedral, I am inclined to quote a remark which I once heard applied to a famous banking firm in New York. "It is good international cement." I can not but think that Washington Cathedral is also "good international cement."

But friends, I am not here today to talk to you about "international cement," although I wish that there were more of it in the world just now; but of *women*, which is a very different proposition.

I am fortunate in being an American woman speaking in the twentieth century to a group largely composed of American men, for during long stretches of time and over great portions of the earth's surface, women have been held in very low esteem. Indeed, there is a French proverb familiar to you all, "*Cherchez la femme*," which I am sorry to say, means that whenever there is trouble

*Summary of address delivered by the National Advisory Chairman for Women's Committees at the National Cathedral Association luncheon held in Cincinnati during General Convention.

in the world, a woman is very apt to be at the bottom of it. Today I am going to give that saying an entirely different interpretation and I am sure that there is no one here who will be so ungallant as to forbid me to do so. I do not see why "Cherchez la femme" should not mean just the opposite. Wherever there is something good and noble and self-sacrificing in the world, a woman is apt to be at the bottom of it!

May I give one or two brief illustrations? Consider the Apse of Washington Cathedral in its grandeur, its sanctity, and its power to raise the soul to God. Behind the Apse lies the genius of the architect; but behind the architect lies the public spirit, the foresight, the churchly devotion of a woman, Mrs. Archibald D. Russell of Princeton and New York, one of the earliest and most munificent of the benefactors of the Cathedral.

Turn your thought for a moment, in an entirely different direction. There is no greater menace to our national well-being than our godless

system of education. It challenges the Church to do her utmost to introduce religion into the training of the young. We can not educate boys and girls en masse, like the public schools; but we can educate the leaders. On Mount Saint Alban there are two schools, one for boys and one for girls, where some hundreds of young people are receiving an excellent academic education and, in addition, are being taught that the fear of the Lord is the beginning of wisdom. Back of the first building given for the National Cathedral School is the generosity of a woman, Mrs. Phoebe Hearst, and the gift of the first building of St. Albans School was made by a niece of President Buchanan, Mrs. Harriet Lane Johnston, in memory of her two sons. Recently a noble gift for further construction of the Women's Porch has been received from an Ohio woman, but she is present in the audience and will not allow me to mention her name.

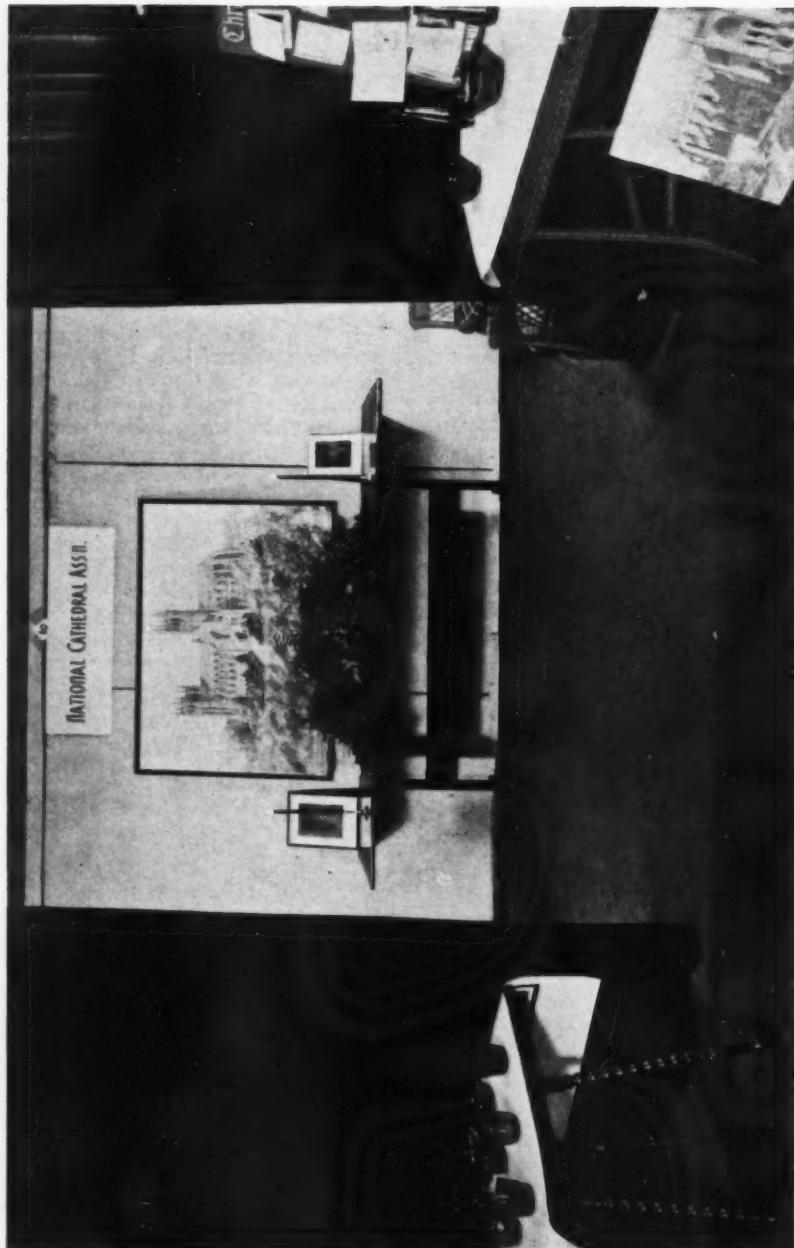
One summer, not long ago, my husband's work for Christian Unity



Commercial Photo Company

STONE ON STONE THE NORTH PORCH LIFTS ITS STATELY WALLS

Thanks to generous gifts from leaders of the Women's Committees who are developing the "Union of States Plan" to meet Cathedral maintenance needs.



In America the pursuit of power by means of money is certainly more honored than the pursuit of learning. Yet every sensible American knows that in order that our country may progress and prosper, we need not only primary education but what is called the "higher learning." On Mount Saint Alban there is the beginning of a great theological library to be placed at the service of the whole Church and the wing of the first building to house this library has been given by a woman, Mrs. Violet Blair Janin.

I hold in my hand a list of many other notable gifts made by women but time does not permit me to read them. I must pass quickly to my second point, which I will put in the form of a question. What can women do who are not able to give apses and windows and pavements and altars for the enrichment of Washington Cathedral? The answer is: alone, little; together, much.

When Bishop Satterlee made the memorable purchase of the Cathedral site on Mount Saint Alban, which is now worth many times as much as when it was purchased, he was obliged to borrow money. In order to pay interest on this money, he organized little committees of friends in many parts of the country who were to raise the sum necessary for the interest. Time

has passed and conditions have altered; but these committees still live on. They work under a new title, "The Union of States Plan," which means that we hope to have in every state, a small group of friends who will help to increase membership in the National Cathedral Association, the sustaining organization of the Cathedral, who will inform and instruct their public as to what is going on in Washington, and who will receive speakers from the Cathedral when it seems the right time to do so.

Before the depression, we had organized thirty such committees. We have now eighteen. Their duties are intermittent, and we ask of our chairmen only two years of service. But what they do is essential to the welfare of the Cathedral. We hope to have such small committees in every state, since the Cathedral is a great missionary enterprise caring for members of all our dioceses and for many who are members of no diocese, but who come as visitors to Washington.

I am told that the central idea of the project for a World Council of Churches, which was the practical outcome of the late conference at Oxford, is the theological doctrine of the Incarnation. All branches of the Church of Christ should confer and co-operate because a portion of His Spirit is incarnate in every one. At the base of our work for the Women's Porch, that lovely portico on the north side of the Cathedral which is to commemorate the devotion of American women, there is also a theological idea, —the doctrine partly lost at the Reformation but which was emphasized at the Edinburgh Conference and which is full of consolation for those who have lost friends,—the doctrine of the Communion of Saints. We hope that our Porch, for which we still need eighty-nine thousand dollars,* may soon be completed by precious gifts commemorating those who have

*Two new gifts, including endowment, have been received for one-fourth of this sum since the address was delivered.—EDITOR'S NOTE.

A GREAT TEMPLE IN WASHINGTON REVEALING GOD'S PRESENCE IN ITS BEAUTY*

By Mrs. William Norton Bullard

When I first heard of a National Cathedral many years ago I scarcely listened to what was told me. I hastily gave a dollar and I gave nothing else. No thought, no interest and no sense of any personal responsibility.

Then a great many years later, I was asked to be chairman of the Women's Committee for Western Massachusetts, and declined at once, because I said I knew nothing about the Cathedral and wasn't interested.

To my astonishment the woman who asked me said, "Then you are the very person who ought to do it. You would learn and be interested." I took the regular refuge of all women and said, "I must consult my husband." I felt sure he wouldn't approve of my undertaking any more work.

His verdict was, "You had better do it."

He suggested that the horizon of people who live happily in the country had a tendency to become circumscribed. I have noticed that tendency, strongly developed, many times since.

So I became chairman, right in the worst years of the depression. I went to my Bishop for advice and he told me I could not ask for money but I could keep the door of people's minds open, and when the times improved they would be prepared.

The Cathedral itself opened wide the door of my mind.

I came to see that we, the American people, needed to realize, practically, that beauty is one of God's attributes; that we needed a great temple in Washington, so beautiful that it drew men's hearts, and then revealed to them God's presence in that beauty.

When I looked at the perfection of the Capitol, which symbolizes our country's might and power—at its beauty and dignity, which draw out our pride and loyalty—I felt we must make as beautiful a church, symbolizing the power of our faith in the God who rules over all nations. A church which should be a living symbol to the young people of our land, of the living faith of our generation. Something that is alive today, and can help them to meet their problems and solve their difficulties.

Our Cathedral is not only beautiful, but a manifestation of that living force, and a place of peace and power, where God's presence dwells.

*At the close of the luncheon meeting held at her home in Lenox by the Western Massachusetts Committee of which she is chairman, Mrs. William Norton Bullard said a few words. Spoken quietly, fervently, they have left in the hearts of her listeners a lasting impression of her devotion to and her vision for Washington Cathedral.

passed from our sight but who, we believe, are near us still.

Recently in New Hampshire, a group of women gave eighteen hundred dollars for a pier in the Women's Porch, commemorating twelve beloved New Hampshire women. The name

of the mother of the Bishop of New Hampshire headed this list.

The whole story of what women have done in co-operation, through our small committees, fills one's heart with joy and thankfulness. It can not all be told here; however, it is re-

corded frequently in the pages of THE CATHEDRAL AGE.

But there are obstacles to our work, and as Bishop Stewart said yesterday, no picture is a fair picture without the shadows. So I will mention them here in the confident assurance that they can be done away with.

The first obstacle arises in the conscience of the woman who is asked to work for a Cathedral at Washington. "Have I any right," she asks herself, "to work for Washington Cathedral when there are such pressing needs at home?" When Bishop Freeman invited me to work for Washington Cathedral, I first consulted Bishop Perry and then made as large a gift as I could afford, by means of bequest insurance, to my own Cathedral of St. John the Divine in New York. I am also a sustaining member of this Cathedral. Many of you have given your hearts to your own Cathedral projects and this is surely right. But the flags of every state which hang in the Choir and Transept of Washington Cathedral point to another type of duty and we have never found that the service asked by Washington Cathedral diminishes the service rendered to causes nearer at home.

The second obstacle arises from the fact that many of our bishops and clergy still feel that the Washington Cathedral committee is an outsider, not really a part of the diocesan work. A study of what Washington Cathedral is doing and what it plans to do on an ever increasing scale, for those who are in Washington as visitors, as government employees, or as students in the universities, shows how truly it can be said that its work is an extension of the diocesan and parish work of every church in our country.

I am almost tempted to speak of the great honor which it will be to all our churches and, indeed, to all spiritually minded citizens of America, when this building attains the maximum of its efficiency. But this is perhaps not a wholly worthy motive. When I speak of honor I do not, however, mean vain-

glory but the honor which comes from service rendered.

The third obstacle is the most human of all and one with which my long life as an executive has prepared me to sympathize. No bishop or rector likes to see his good "prospects" in the way of church workers diverted to other forms of activity outside the home field. My answer to this most human and natural objection is this:

Re-read Dante's Paradiso and mark what he says about the joy which comes from the love of the true good. "It produeth," says the poet, "an ecstasy which transcendeth every other joy." If a woman learns that joy through working for Washington Cathedral during a stated term, she will come back to you more eager than ever before to serve the home church. She will have become a finer instrument for the work of the Kingdom of God. So I say to all the rectors who are here present, "Do good and lend," and it shall be returned to you a hundred fold. And to the bishops I would say, "My Lords"—for it is indeed so that we think of you—"cast over these small committees, the children of the first Bishop of Washington and so needful to the work of succeeding bishops, the precious mantle of your episcopal protection."

For, and this is my final word, we women who work for Washington Cathedral do not regard it as an end in itself; we do not wish to impede the progress of any other good work for God's kingdom. We work for it, as I have already said, because we see in it the source of a national influence making for justice, law, peace, and reverence. We work for it because it is a symbol, lifted high in the sight of all the world, to show that as a people our hope is still in the God who made and preserved us a nation. We work for it because it may become a dominant influence in the cause of that Christian Unity for which we long. We work for it because it is for us an integral portion of the unclouded vision of the Bride of Christ!

The Centenary of Admiral Dewey's Birth

By Elisabeth Ellicott Poe

AUTUMN had tinted the foliage at Twilight Park in the Catskills one Sunday afternoon in 1898, when the Right Reverend Henry Yates Satterlee, first Bishop of Washington, was walking through those colorful woods. He was imbued with a sense of freedom that he felt would vanish the following week when the Chapter of Washington Cathedral planned to buy the present site on Mount Saint Alban for the erection of a "House of Prayer for All People."

Later Bishop Satterlee wrote in his personal diary:

"I had walked out into the woods with the feeling that this was the last Sunday I should be free for many years, and that next Sunday my life would be practically mortgaged for \$145,000. Then I thought of Admiral Dewey at Manila, and how for the sake of his country he had taken his life in his hands; how, if he had been beaten at Manila, there was absolutely nowhere for his fleet to go; how they would be portless, coalless, homeless, disabled. Then I felt if Dewey can do this for country, surely I can take a different kind of risk for God. Yet, when at the board meeting I took up the pen to sign the contract for the purchase of the Cathedral property, it required as much nerve and courage as I have ever put forth."

Fourteen months later the Cathedral Chapter elected George Dewey, then the outstanding hero of the nation, as one of their number. He went to see Bishop Satterlee, before accepting the election. The Bishop told him how thinking of his valor had aided him in his moments of decision on that September Sunday afternoon. Admiral Dewey seemed greatly pleased when informed that, through his influence, he had already helped the

Cathedral. He inquired: "Did you really think of Manila at that especial time?" "Yes," declared Bishop Satterlee.

"I am grateful that it is so," the Admiral replied. "My father helped to build the little church at our home in Vermont. Every thing that is good in me I got from him, and if I can help in any way to build the Cathedral of Washington, I am following in his footsteps!"

Thus did the nation's hero pay tribute to the power of ancestry in his life.

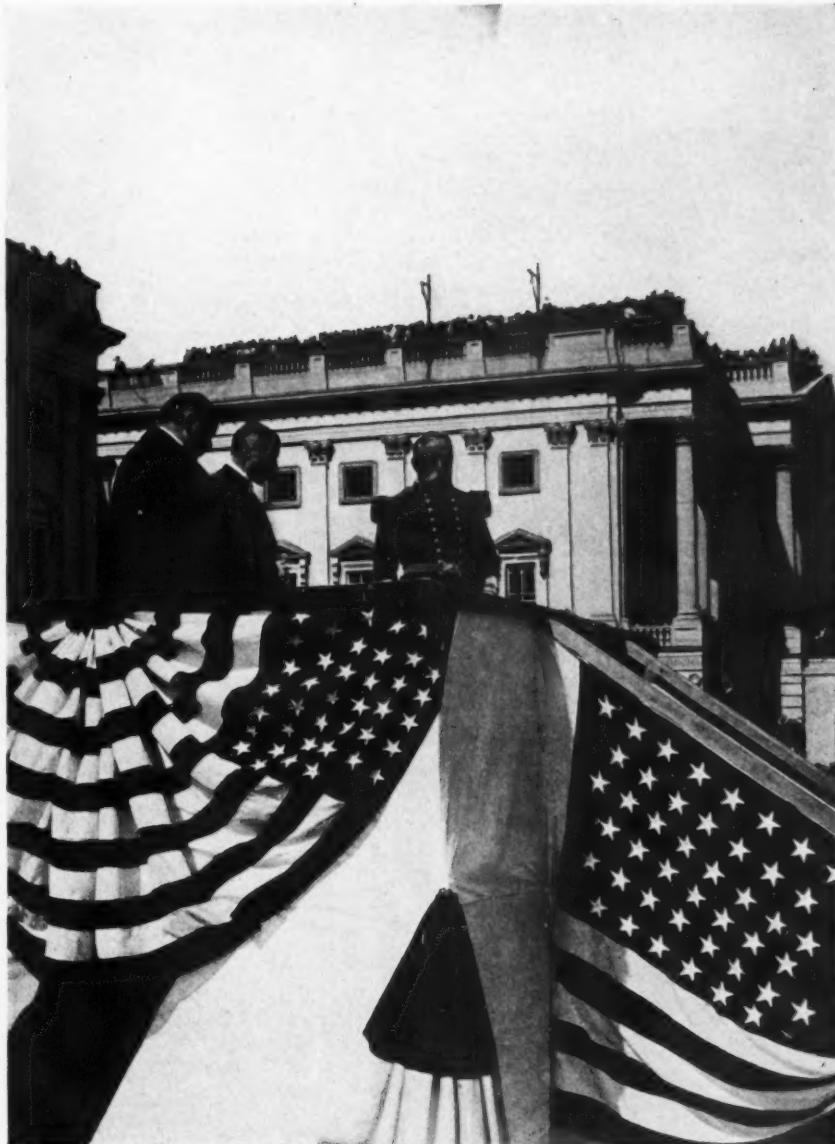
Virgil, in his Georgics, said something along the same line when he wrote:

*"Mark now the varying genius of
the earth
In various parts. Of soils consider
the hue
And the strength and whether they
bring richly forth."*

The verdant soil of Vermont has brought forth, for generations, men of genius and achievement of which George Dewey is decidedly one.

Admiral Dewey gave splendid service as an early member of the Cathedral Chapter. Punctual in attending the meetings, he gave serious consideration to the many problems that were presented. He was interested intensely in the plans for the future Cathedral made by the late Dr. George Bodley, the then English Gothic master, with the assistance of his American pupil, the late Henry Vaughan of Boston. When the designs arrived from England and were presented to the Chapter on June 10, 1907, it was upon motion made by Admiral Dewey that they were accepted.

His interest in the Cathedral continued unabated to the end of his life, although, after several years of service on the Chapter, due to advancing years and arduous duties as head of the General Board of the Navy, he



Photos from the author's collection

THE ADMIRAL RECEIVES JEWELLED SWORD FROM THE GRATEFUL GOVERNMENT
President William McKinley is making the presentation on the United States Capitol steps with James Cardinal Gibbons of Baltimore standing beside him.

withdrew from active membership thereon.

Admiral Dewey died on January

16, 1917. At the request of Mrs. Dewey, his body was removed from Arlington, where it had been placed

upon his death, to the Cathedral on March 28, 1925, with full Naval honors. In a public statement to the press Mrs. Dewey said: "As Admiral Dewey was a devout communicant of the Episcopal Church and for many years an active and devoted member of the Chapter of Washington Cathedral, I have asked that his body rest in the crypt of the Bethlehem Chapel until an adequate memorial can be built in the Cathedral." She was laid to rest beside her distinguished husband on February 24, 1931.

Prayers in commemoration of the 100th anniversary of the birth of Admiral Dewey were offered in the Cathedral on December 26, at the even-song service when the choir sang Christmas Carols. A large wreath of greens and roses, presented by John R. McLean 2nd, Edward Beale McLean, Jr., and Miss Evalyn Washington McLean, grandnephews and grandniece of the Admiral and Mrs. Dewey, was placed on their tomb after the service. Bishop James E. Freeman read appropriate prayers.

A sturdy line of New England patriots were behind George Dewey, going back through nine generations to Thomas Dewey, the first of the name in this country. He came to Boston from England in 1633. The Admiral was proud of this first American ancestor and also of his great grandfather, William Dewey, a corporal in the Continental Army and a "Minute Man" of the American Revolution. William's son, Simeon, was born at Hebron, Connecticut, and lived to be ninety-three years of age, dying in Montpelier. He had been a justice of the peace there and one of the organizers of Dartmouth College, giving fifty acres of land for its use and support.

Simeon Dewey married a Vermont woman, Prudence Yemans of Norwich. Their son, Julius Y. Dewey, became the father of George Dewey, afterwards Admiral of the Navy.

Julius Y. Dewey was one of the leading physicians in Vermont. He grew

to early manhood upon a farm, studied medicine, and started his successful practice in Montpelier. After a time he organized a life insurance business of which he was president. The doctor was a fair example of the well-rounded, prosperous American of his day—a devoted husband, a careful parent, a genial companion, a public-spirited citizen, a generous giver, and a hard-working, successful man in his profession. His first wife was Mary Perrin of sound New England stock. She contributed much to the future Admiral's heritage of character and integrity.

George Dewey missed by one day only being a Christmas present for his parents. Their neighbors rejoiced with them when he was born on December 26, 1837, in an attractive home in one of Montpelier's beautiful colonial streets.

This son of destiny was reared in a home where plain living and high thinking was the rule. One of his chief playmates was his sister, Mary Dewey, two years his junior. After a time he was sent to the Norwich Academy, a military institution. He was a beau-ideal of the belles of the community, for he was fond of music and was a graceful dancer. Graduating from Norwich in 1854, the youthful George Dewey received an appointment to the United States Naval Academy at Annapolis, representing Vermont.

When the War between the States broke out, he served in Farragut's west coast squadron. All his life he cherished the memory of Farragut. On the walls of his study in Washington hung Farragut's flag. Dewey was an ensign on the U.S.S. *Mississippi* when it ran ashore at Fort Jackson. Swimming away from the ship, young Dewey saved the life of a sailor at the risk of his own. Captain Smith, of the *Mississippi*, commended the future Admiral on his bravery and coolness under fire. He came out of the War a lieutenant commander.

In October, 1867, he married Miss Susie Goodwin, daughter of Governor

Ichabod Goodwin of New Hampshire in 1873. She died six years later after giving birth to their only son, George Goodwin Dewey, of Chicago.

Continually higher on the naval ladder of fame he went until, in 1898, the Spanish-American War found Commodore Dewey in command of the American naval vessels in Asiatic waters. He had received a cablegram from Acting Secretary of the Navy Theodore Roosevelt, couched somewhat in these words: "In the event of War with Spain, you will capture or destroy the Spanish ships in these waters and operate in the Philippines."

All know how well Dewey carried out those orders. After he destroyed the Spanish fleet under command of Admiral Cervara in Manila Bay on May 1, 1898, the world was filled with a new hero's fame. The people read and approved the words of Commodore Dewey as he gazed at the American flag floating over Fort Santiago within the walled city of Manila some weeks after the victory: "I hope it floats there forever and forever. It is strange that we have wrested an empire from these people and that with the loss of only a few men. Our Navy did most remarkable work."

President McKinley not only appointed Dewey an acting Rear Admiral but also recommended in a message dated May 9, 1898, that the thanks of Congress be given to him. Congress promptly acquiesced and, in addition voted that a handsome jeweled sword be presented by the grateful United States Government.

The President, himself, made the presentation from the Capitol in the presence of thousands of persons after Dewey returned to the United States. The picture of that ceremony published with this article was the Admiral's own personal property. It was presented to the writer by his son, George Goodwin Dewey, several years ago.

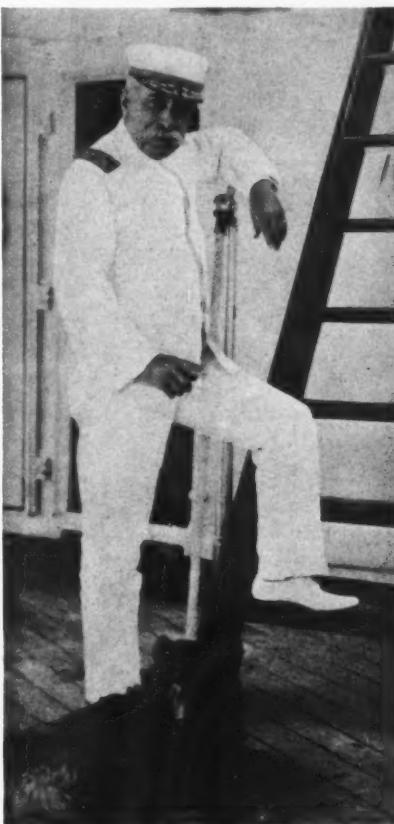
On November 9, 1899, Admiral Dewey married for the second time,

his wife being the former Mrs. Mildred McLean Hazen of Washington.

His life with her was an idyll of sunset happiness until the January day, 1917, on which he died.

All the honors men heap upon the great were his, including a state funeral in the Capitol and world wide press comment. With his sword at her side, his widow sat calm in her grief until she, too, died and they were buried side by side in the Cathedral crypt.

"So in death, as in life, they were not divided."



ADMIRAL DEWEY WITH HIS DOG
Photographed the day he learned Congress had made him the Admiral of the Navy.

An Historic Moment*

When Cornerstone of New St. Albans School Building Was Laid

A dream of many years reached partial fulfillment when the Bishop of Washington laid the cornerstone of the Activities Building of Saint Albans School on November 4th. The School has long required additional classroom space and greater facilities for athletics as well as other extra-curricular activities. The rapidly rising building will satisfy that need.

An impressive service was held under open skies on the ground adjacent to the Activities Building. In spite of chilly weather, more than three hundred friends and patrons of Saint Albans and the entire faculty and student body were present.

*Article prepared by W. Liscum Borden, President of "St. Albans News."—Editor's Note.

Promptly at three-thirty, the Cathedral clergy, preceded by the choir, marched in procession to the Little Sanctuary, the School chapel. Augmented there by the students and faculty, the procession moved slowly to the appointed ground. The service began with the singing of "Men of the Future Stand," followed by a prayer by the Reverend James Henderson, School chaplain. Canon Anson Phelps Stokes then read the lesson, I Corinthians 3:9-23. After another hymn and prayers, G. Waldron O'Connor, a Saint Albans master who had been instrumental in the planning of the new building, continued the service by enumerating the articles placed in the cornerstone, among which was the most



MILD WINTER EXPEDITES PROGRESS ON ST. ALBANS THIRD MAJOR BUILDING
Cathedral School for Boys will soon appropriate additional classroom space and facilities for athletics.

recent issue of THE CATHEDRAL AGE.

Then the Bishop of Washington, with the assistance of workmen, laid the cornerstone. He dedicated the building "to the honor and praise of our most blessed Lord and Savior, for the strengthening of the body, for the enlightenment of the mind, and for the ennoblement of the spirit of this and future generations of those who may be members of the School."

As a preface to his address, Bishop Freeman commended Canon Albert H. Lucas, Headmaster of Saint Albans, for his work in planning and raising funds for the Activities Building. He admonished the young men to heed the words cut in the cornerstone—"Quit you like men; be strong." The brief service closed with prayers and the singing of "Christ Is Made the Sure Foundation."

The Activities Building, so named because of the varied activities it will accommodate, will cost \$212,000. All but \$80,000 has been given or pledged, \$40,000 of the fund on hand representing a loan from Washington Cathedral.

Since it was necessary for the new edifice to harmonize with other structures on the Cathedral Close, Saint Albans heretofore has been prevented for financial reasons from erecting the much-needed building. Ground was broken by Bishop Freeman early last June, and in spite of several delays encountered during the summer, construction has proceeded rapidly, Davis,

Wick, and Rosengarten being the builders. At present, however, the work is being carried on under a reduced contract, made necessary because the entire sum required has not yet been obtained. The funds now available would permit the exterior completion of the building, but the plastering and painting would be left unfinished. If the complete sum could be obtained at once, the building would be ready for occupancy before the present school year expires.

Waldron Faulkner, Washington architect, drew the plans for the Activities Building which were approved, in usual procedure, by the Boys' School Committee of the Chapter of the Cathedral.

The new structure is to have three floors and will consist of a central section 100 feet in length, flanked by wings forty feet in length extending roughly east and west. The site is located within in the Cathedral Close on the Garfield Street hill at the intersection with Massachusetts Avenue. The basement will house a manual training shop, locker rooms, a heating plant, etc. The second floor will contain five classrooms, a publications suite, the Government Class committee room, a photographic dark room, a waiting room, an athletic director's suite, and a dispensary. Included on the top floor will be a large gymnasium and basketball court, a game room, a lounge and trophy room, and a faculty suite.

NOTE ON THE COVER

On the cover of this issue of THE CATHEDRAL AGE is a photographic study, made by T. Horydeczak, of the Chapel of St. John, in the South Choir Aisle of Washington Cathedral. The memorial to Lieutenant Norman Prince may be seen on the right near the altar. By action of the Cathedral Chapter, of which General John J. Pershing is a member, this Chapel is to be available particularly to members of the United States Army, Navy and Marine Corps and their families. The sunlight streaming through the "Parable Windows" illuminates the reredos where St. John—sculptured at the foot of the Cross and next to Our Lord at the Last Supper—finds companionship through the ages with his parents, Zebedee and Salome, his brother, St. James, and Polycarp, Bishop of Smyrna, who was his favorite pupil.

“Quit You Like Men—Be Strong!”*

IN one of the most suggestive and significant words that came from the lips of our Lord, He declared concerning the healing of one who had come to Him in his extremity, “I have made a man every whit whole.” It may be that it has been reserved for this later generation to discover that the ministry of the Master was to bodies as well as to souls. His concern was for the whole man—for everything that had to do with his physical, mental, and spiritual life.

We have delimited the area in which the ministry of the Son of Man is exercised. We have segregated and partitioned life, and by the terms “secular” and “religious,” have divorced these two vital interests. It may be that, in putting an undue emphasis upon the “beauty of holiness,” we have failed to relate it to those vital concerns that have to do with our daily habit and practice. To youth, in particular, there is confusion of mind as to the relation that Christian faith and practice bear to the everyday concerns of daily habit.

We are met today under conditions that afford us an opportunity for catching a clearer vision of the comprehensive ministry of our Lord. We are laying the cornerstone of what has been called an “Activities Building” devoted, on the one hand, to a broader culture, and on the other, to the mental and physical enrichment of those who may enjoy its privileges. This building is being erected within the confines of a Cathedral Close. It is an essential and integral part of a broad and comprehensive Cathedral plan. In such a setting we are compelled to see the relation that the Cathedral bears to this building. It furnishes a fine illustration of what the Master meant when He said: “I have made a man every whit whole.”

It is obvious that those who commit

their sons to this school do so primarily because of the cultural advantages it affords. We would remind them, as we would others on this occasion, that what is contemplated here is something more than the intellectual equipping of their sons for the battle of life by training brain and hand to meet exigencies as they arise. Essential and indispensable as this is, we attempt here to interpret life and its opportunities in broader terms.

We set as our purpose three definite aims: the building of the body; the enrichment of the mind; the interpretation of life in terms of Him whose ministry was designed to give meaning and purpose to the *whole* of life. While the Cathedral and the classroom serve their definite ends, this building must represent and interpret to those who enjoy its privileges what Thomas Hughes once called, “The Manliness of Jesus.” Here within these walls the youth will engage in those wholesome exercises that are designed to build the body and to stimulate the spirit. Here he will learn that even in the playtime periods of life he must be clean and wholesome in thought and in deed, that a gymnasium and all that it stands for is a part of the scheme of preparation which is in consonance with the mind and will of Him who was the incomparable exemplar of the richest and best in life.

It is with a full recognition of the relation of the Cathedral to this Activities Building that we lay its cornerstone. We would seek to know more fully the deep significance of the Master’s word, “I have made a man every whit whole.” We would plead with those whose sons are committed to our care that they see in this latest acquisition to the school’s equipment its broader purpose and design. We would ask them to join with us in giving to their sons the larger vision of life which comprehends in its broad scope bodies as well as souls.

We may not forget, as we assemble here today, that the larger purpose

*Address delivered by the Bishop of Washington, at the laying of the cornerstone of the Activities Building.

which this building is designed to serve, can only be made possible through the generous gifts of those who believe it to be indispensable to all that contributes to a broad and wholesome culture. We begin this new enterprise with confidence that, as its walls rise, its progress will not be halted or interrupted by reason of limitation of generous and glad support.

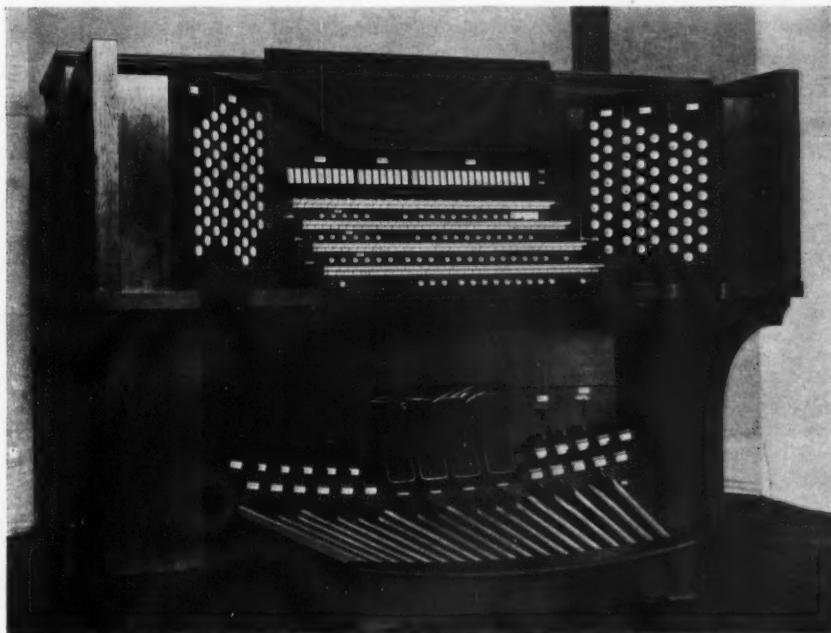
If I may here say a very personal word to the young men and boys of St.

Albans School, I would commend to them, and those who follow them, the words cut in this cornerstone: "Quit you like men—be strong!" I would call them to fit themselves for the new age upon which they are entering. I would admonish them that, as "new occasions teach new duties," so a new age calls for qualities of character in terms of moral worth, life's major contribution to all that is best and most enduring in Christian citizenship. "Quit you like men—be strong!"

Great Organ to Be Installed by Easter

For more than ten years the installation of the great organ in the Cathedral has been anticipated eagerly. The original plans and specifications were drawn up in 1922 by Ernest M. Skinner in conference with Edgar Priest, late organist of the Cathedral. A little more than a year ago these

specifications were revised and brought up to date by a committee consisting of Dr. T. Tertius Noble, organist of St. Thomas' Church in New York City; Channing Lefebvre, organist of Trinity Church in the same city, and Robert Barrow, present organist of the Cathedral.



ONE OF THE WORLD'S GREAT PIPE ORGANS WILL FIND ITS HEART HERE

The new console in Washington Cathedral enables the organist to weave his musical tapestry by means of 125 stops and approximately 10,000 pipes.

The contract was awarded in January, 1937, to the Ernest M. Skinner and Son Co., and installation was begun last October. At the present writing the organ is well on the way toward completion, and will be fully completed by Easter, 1938. A considerable portion of the instrument has been in use since last Thanksgiving Day when it was played in a religious service for the first time.

Even in its unfinished condition, the new organ has surpassed the highest expectations of the designers. It bids fair to be the finest Cathedral organ in the world, as well as one of the largest.

The accompanying illustration shows the console as it appears in its permanent

position. This organ has 125 stops and more than 10,000 pipes. It contains several stops that are entirely unique and have never been used in any other organ heretofore.

The pipes, located on the floor of the triforium gallery, occupy practically its entire area on both sides of the Great Choir. There will also be an elaborately carved case, with front pipes of pure tin, the design for which has already been submitted by Messrs. Frohman, Robb & Little, architects for the Cathedral. The case will extend up above the level of the triforium flooring, and will provide an effect of architectural beauty truly worthy of the tonal beauty of the great instrument itself.

MEETING AT CATHEDRAL ELECTS AMERICAN DELEGATES TO HOLLAND CONFERENCE

Commendation of the proposed World Council of Churches to which eight American delegates had just been selected by representatives of more than thirty million American churchmen was voiced on January 12th by Dr. John R. Mott, chairman of the International Missionary Council, in an address at Washington Cathedral that closed the three day session of the electoral college of the American adherents of the Universal Christian Council for Life and Work and the World Conference of Faith and Order.

Its great significance, declared Dr. Mott, lies in the fact that "for the first time in the history of the world, a means will be provided whereby the full strength of Christianity throughout the world can be united to combat the ominous elements and sinister rival challenges such as now threaten religion in many countries of the world. The World Council of Churches will give a sense of direction to an all too divided constructive force; it will also give Christianity a sense of mission and ecumenical fellowship."

Pointing out that the Council is being formed at "the psychological moment," Dr. Mott said that "its author-

itative leadership to meet certain crises in world affairs is more applicable today than ever before in the history of the church. In our organization of the World Council, we will be faced with the difficulties presented by the totalitarian state and the gradual lessening of religious liberty in many sectors of the world. These obstacles will be difficult to surmount but the very urgency of their need for solution should be an inspiration that will make possible our success."

Earlier in the sessions on Mount Saint Alban, selection was made of eight of America's ten delegates to the preliminary conference of the World Council of Churches to be held in Utrecht, Holland, from May 9th through 13th. Provision was made similarly for choosing of the two remaining delegates allotted to this country and it was also decided to make application to the central committee of the World Council for four additional American delegates so that representation may be afforded the American Eastern Orthodox churches, the Polish National Catholic Church of America and two lay delegates representing the Protestant churches.

The College of Preachers

1925-1937

By The Right Reverend Philip Mercer Rhinelander, D.D., LL.D., D.C.L.
First Warden of the College and former Bishop of Pennsylvania

I have been asked by many friends to write at some length of the College of Preachers. I do so very gladly. What I write will be very personal. No one can be more concerned than I that the College shall not be identified with any single individual. Still I am the only one who has been living with the College since its first foreshadowings through each successive step and stage. It has had generous benefactors who have made such an institution possible. As Warden I have been their steward and trustee. But in giving account of my stewardship I must write, not as a casual observer from without, but as one who has known, and must always think of, the College from within. So much by way of introduction; now for the story.

Foreshadowings

It begins with Henry Satterlee, first Bishop of Washington. From boyhood I was in close contact with him. He more than any other helped me to find my vocation in the ministry. I was the first to receive at his hands the grace of ordination. That was on All Saints Day 1896. I went at once with him to his new Diocese, as his personal chaplain and as deacon in charge of St. Alban's Church, which shortly afterwards was to be included within the boundaries of the Cathedral Close. After a year he appointed me, together with William DeVries and Charles Hayes, to the staff of St. Mark's Church, East Washington, which he had taken over as his Pro-Cathedral. He assigned to us the special duty of instructing and directing the deacons of the Diocese. They lived with us for the year of their diaconate, pursuing graduate study and serving in parishes on limited appoint-

ments. In a real sense the College of Preachers had its first beginnings in St. Mark's modest clergy house.

Supplemental training for the clergy was no mere passing interest on the Bishop's part. He laid insistent stress on it. He gave it an essential place in his Cathedral plans. The Cathedral was to be above all else a missionary institution. Every inspiring accessory; architecture, music, painting, sculpture; was to bring its contribution. The romance of history, the greatness of the Church's past, were to be mirrored in its fabric, in order to capture men's imaginations and to kindle their devotions. But all was to be for the extension of the Kingdom. Preaching was to have a foremost place, as the primary means of conversion and instruction. But it must be preaching worthy of its opportunity. Zeal was not enough. There must be knowledge and sound learning, in the best Anglican tradition. In the prevailing atmosphere of unbelief and disbelief the Cathedral preachers must be trained to bear authoritative and convincing witness to the authentic Gospel as found in the historic creeds.

We three young priests, in constant and intimate contact with the Bishop, were his first Cathedral staff. We had no titles. There was no Cathedral building in use on Mount Saint Alban for the next sixteen years. But Cathedral plans and policies were gone over in detail. The Bishop had clear vision, indomitable faith, unyielding courage. Also he had the gift of "grappling" his intimates "with hoops of steel" not only to himself but to his spiritual ideals. One tried perforce to reproduce them in one's own life. Undoubtedly, though per-

haps unconsciously, the need of the clergy for post-ordination training which filled my mind when I became Warden of the College was indelibly impressed upon me in those first days in Washington.

Lessons of Experience

In 1903 I took up teaching, first at the Berkeley Divinity School at Middletown, and then in the Theological School at Cambridge. With every year it became more clear to me that what we give our students is not enough. The ministry is more than a profession, but, in the best sense of the word, professionals, not amateurs, are needed in the cure of souls: needed more critically than in the cure of bodies. If their seminary course is to be all the technical training they receive, then few of the clergy will have any reasonable chance of full development, and the Church in turn will fail to find in her priests the power of leadership and of expert spiritual service on which she has the right to reckon. So I thought in my professorial days.

My experience in the Episcopate from 1911 to 1923 only served to strengthen this conviction. As the years passed, it came home to me more and more strongly that the majority of the clergy had been insufficiently prepared and that most clerical failures were due to this fact. My sympathy went out especially to the younger men who knew their own short-comings and were eager to be helped. But there was no adequate way of helping them. I did what I could, meeting them from month to month for conference on various aspects of their ministry. These meetings were fruitful in their way. They served chiefly I think to whet the appetite of my younger brethren for more than I could give them, and to deepen my own desire that their wants should be supplied. In 1923 ill health compelled my resignation as Bishop of the Diocese of Pennsylvania. I went

out not knowing whither. My active service of the Church seemed at an end. My distress in giving up my work was paralleled by my anxiety that somehow, somewhere, adequate provision should be made for additional training of the clergy of the Church. But I left Philadelphia without the smallest notion as to how this could be done.

A Meeting of Minds

I went to live in Washington. Some little time before I had been elected a Trustee of the Cathedral and had been warmly welcomed by Bishop Harding, Dean Bratenahl and the Cathedral Chapter. A "campaign" had been decided on to raise funds for necessary building. The late Monell Sayre, who had just finished his effective work for the Church Pension Fund under Bishop Lawrence, became its business manager in April 1923. He and I had been associated in a successful "drive" for the Pension Fund in Philadelphia, and the following summer he came to see me about his plans in this new venture. The whole Church was to be appealed to. But something must go back from the Cathedral in the way of a spiritual dividend. Else we could not hope for an adequate response. There was need of a revival of religion. Such revivals had always come through preaching. No greater service could be rendered to the Church than the re-enforcement of its prophetic power. If Washington Cathedral made this one of its chief aims, it would make a strong appeal.

I told him his idea might fit in closely with my own desire for post-ordination training of the clergy and encouraged him to put his plan in print. This he subsequently did in a pamphlet entitled: "The Revival of Christianity through the Power of Preaching." After careful revision by Bishop Freeman and Dean Bratenahl it was published and distributed as part of the literature of the campaign. It makes interesting reading even now, though its financial fruits were negligible.



THE ALTAR AND STATUE OF ST. AUGUSTINE IN THE COLLEGE OF PREACHERS' CHAPEL

Here conference members who come to Washington representing many dioceses throughout the Church attend daily celebrations of the Holy Communion and helpful meditations and intercessions which strengthen them for their work. As a background and stimulus for the intellectual activity of the College, there is this carefully planned and sustained devotional life. "To lift Him up to the unique place given to Him from the first by Christian faith and love is to release His power to draw men to Him, as He drew the thief upon the Cross. To exalt Him far above all human levels is to bring Him close to us for our help. In the strength of a faith which seen in Him God-head joined to manhood for man's redemption, we can rise up and follow, imitate the inimitable, do the impossible, strive to attain to the very perfection of the pattern He has given us. This may seem to be a paradox but it is a paradox which gives us the true clue alike to human nature and to God's love, and it has all Christian history for proof and commentary."—Bishop Rhinelander writing in "The Cathedral Age."

First Beginnings

That autumn on St. Michael and All Angels Day, 1923, Dr. Freeman, who had been chosen to succeed Bishop Harding, was consecrated Bishop. Ten days later, on October 9th, Mr. Sayre outlined his plan at a meeting of the Cathedral Chapter. Bishop Freeman spoke warmly in support and by formal resolution the Chapter unanimously adopted the idea as a part of the Cathedral program to be put into immediate effect. I was appointed a member of a special committee to find ways and means to work it out.

What happened at that meeting will be always in my memory a dramatic point of crystallization, so to say. What had been held in mind ever since the days of Bishop Satterlee then became a concrete and proximate objective. The College of Preachers seemed actually "on the map."

There were no funds available in the Cathedral treasury. Neither were there any precedents to follow. Some friends gave me fifty thousand dollars for a building fund, with leave meanwhile to use the income for expenses. That was the first concrete event in our history; we had money in the bank!

What gave even more encouragement was the eager interest, immediate and spontaneous, of a group of bishops, seminary professors and parish priests who from the first served as our council of advice.* Not only were they keenly interested in our plans but they all agreed that Washington was the strategic place for its development. The College owes them a greater debt than can ever be discharged. It was chiefly due to them

that, when five years later through the gift of Alexander Cochran, the present building was ready for occupancy, the College had become a living spiritual entity. It had, so to say, won a soul of its own. It was prepared to take possession of the body so wonderfully prepared for it.

We began in a very modest way. With our limited resources, we had to content ourselves with one conference each year. We borrowed the buildings of the Girls' Cathedral School when their spring term was finished. I have before me the printed program of the "College of Preachers" Summer Conference, June 8th to June 13th, 1925." This first conference followed in the main the order and method which have become familiar at the College. There were lectures (in the girls' gymnasium), discussion groups (in class rooms and reception rooms), devotions (in one of the Cathedral chapels) beginning with the Eucharist and ending with Compline. There were three courses of lectures, on varied topics but all bearing directly or indirectly on the preaching ministry. Substantially, the same program was followed in the ensuing years. The attendance gradually increased from 28 to 52. We introduced lectures on the technique of preaching, some of the most illuminating being given by distinguished non-episcopal ministers. There was some preaching by members of the conference.

The intervals were filled with correspondence. Even in those first fragmentary days an *esprit de corps* was growing up among us. Interest was deepening and widening. It was certain that a warm welcome was awaiting us if we could make good our purpose. We were hopeful of the future, confident that in some way means of growth and maintenance would be provided. But what actually happened surpassed our wildest dreams. In June, 1927, \$250,000 for building, \$1,000,000 for endowment, were promised by one man, at one time; a gift without parallel or precedent in our Church.

* It was always an informal group, growing somewhat in number as interest increased. Among its members were Bishop Hall of Vermont and his Co-adjutor Bishop Booth, Bishop Perry of Rhode Island, Bishop Johnson of Colorado, Bishop Darst of East Carolina, Bishop Tucker of Virginia, Dean Fobroke of the General Seminary, Dean Washburn of the Cambridge School; the Rev. Messrs. Frederic Fleming, Wilson Sutton, George Richardson, John Mockridge, Leicester Lewis, Leonard Hodgson, Arthur Gammack; and, of the younger men, James Mitchell, David Eaton, Albert Lucas, Frederick Halsey, Alexander Zabriskie and, lastly, himself the living link uniting the problematic past and the very pregnant future, Noble Powell, the new Dean of the Cathedral and Warden of the College.

The Cochran Gift

In his pamphlet, "A Revealing Intimacy," Bishop Freeman has given in graphic detail the well-known story of the Cochran gift. And the Bishop is the only one who can tell the story as it should be told. For Mr. Cochran's generous impulse sprang from his devotion to his former priest and rector. Bishop Freeman with his well-known and life-long enthusiasm for the preaching ministry, has proved in his turn his loyal affection for the donor by constant and sympathetic interest in the College, giving generously of his time and thought to its concerns. The story of the gift needs no re-telling here. One comment, however, may not be out of place. Mr. Cochran gave the College more than its material equipment and endowment. In an emphatic way he gave his approval of its purpose. His interest in supplemental training for the clergy was very practical. He knew by personal experience that it was needed. His sense of the need may be measured by the greatness of his gift.

Not until November, 1929, was the new building finished. But Mr. Cochran did not keep us waiting for his benefits. In each of the intervening years he gave a generous sum for maintenance, so that the College might begin to grow without delay. With this in hand, we leased some small apartments, close by the Cathedral. These gave us accommodation for twelve or fourteen men. Arthur Rudd, then a Canon of the Cathedral, and his wife, lived in the same apartment house and gave the needed supervision with helpful and sympathetic interest.

In the autumn of 1928, John Mitchell Page, an old and dear friend of mine, came into residence as our first official Chaplain. He was well adapted for the place. He had wide acquaintance in the Church. He set high standards of devotion and efficiency. But this happy association came to a sudden and very tragic end. The following March he was run down by a motor, and died in a few hours. The

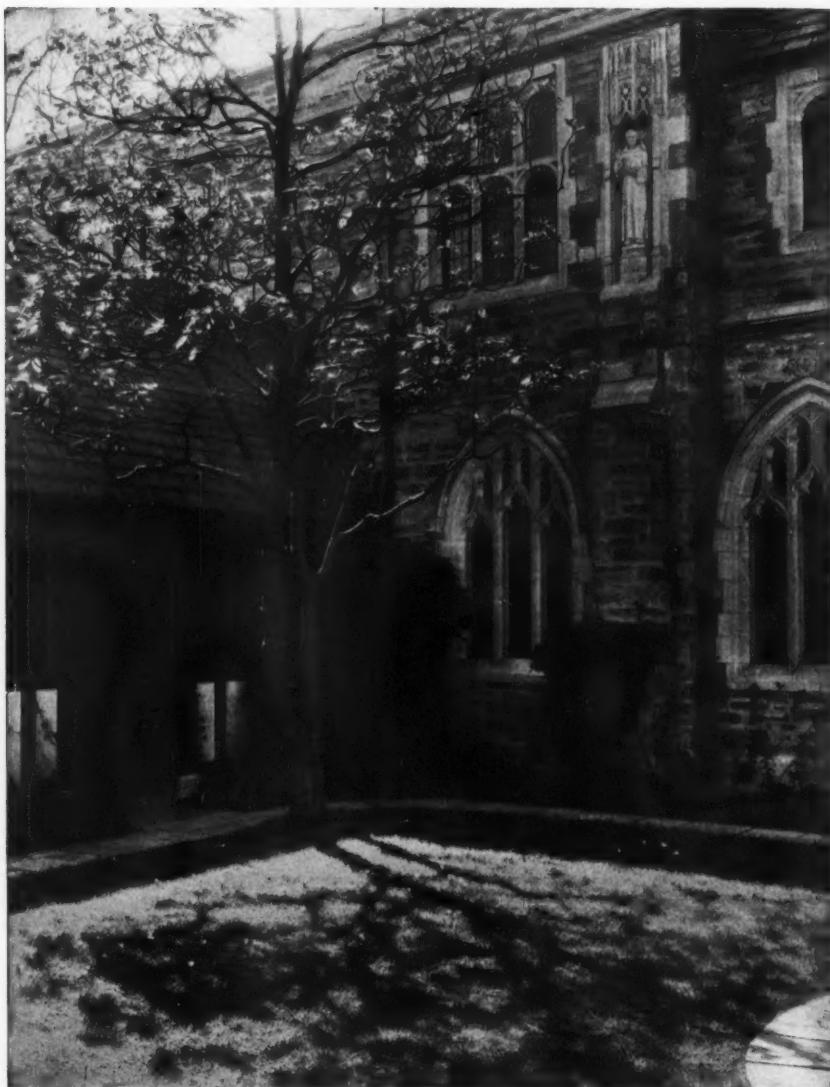
tubular bells hanging in the hall of the College, which since then have been calling us to our devotions, meals and lectures, were given in his memory by men who had attended the last conference before his death. Their musical and penetrating notes keep his kindly, thoughtful, well-disciplined spirit alive among us for our blessing.

In those days we were a peripatetic school. We said our prayers in the Bethlehem Chapel of the Cathedral. We ate our meals at St. Albans School. We had lectures in the Cathedral Library. Even in bad weather the men did not seem to mind. The rising walls of our new home were a constant source of encouragement and inspiration.

So in October, 1927, we were able to begin the regular series of conferences —autumn, winter, spring—which ever since have been maintained. Also we began conferences for laymen in the week-ends of Lent and Advent. These lay conferences, though outside the main scope of our work, deserve a chapter by themselves. William Sturgis was in charge for the first three years. To his wise and patient labor is due their great success. But success came slowly. Our laymen are spiritually diffident and inarticulate. Forty-eight hours of "conference-retreat" sounded a bit formidable. But the ice finally was broken. The experience was found interesting and fruitful. Now more men want to come than we can take. To date there have been 68 laymen's conferences with 1,042 attending.

At last on November 14th, 1929, the great day came, of dedication, first, of the College Chapel, named for St. Augustine of Hippo, at Mr. Cochran's request; then of the building, as a whole, with a procession of clergy vested and singing in procession as they went from room to room. The beauty of these services was largely due to Dr. Walter Frere, then Bishop of Truro, who helped us with his unrivaled knowledge of liturgies.

The next day the first conference in the new building was called to



THE CLOISTER GARTH OF THE COLLEGE OF PREACHERS WITH ITS ANCIENT MAGNOLIA TREE AND CARVING OF ST. FRANCIS AND HIS BIRDS IN A NICHE ABOVE

At a delightful point in relation to the East Cloister, its branches overhanging the roof and creating shadow patterns on the walls and level lawn, is this picturesque magnolia, *grandiflora*. It was found in the front dooryard of a shabby shanty near the Capitol. While the building of the College of Preachers was under construction this 25 foot tree, weighing 9 tons, was literally dropped into this Court over a 15 foot wall: an unusual and difficult operation. A few months later it bore fragrant blossoms while today it looks as though it had always been there, its large glossy leaves green through the recurring seasons. It will help carry on through the years the spirit of this Cloister Garth: a "Space of Peace" with a spirit all its own,—and some way with food for the soul. With its feeling of great age: Old English boxwood in unusual and irregular forms, ivy on buttressed walls, the fragrance and delicacy of old fashioned flowers, it is hard to realize that the development of this garden took place only a few years ago. In July, 1930, this Cloister Garth, designed by Mrs. G. C. F. Bratenahl, then Landscape Architect for the Cathedral, and executed by the Office of All Hallows Guild was honored by being awarded the Renwick Achievement Medal of the Garden Club of America.

order by the late Frank Woods, Bishop of Winchester, who took as his theme "Preaching the Gospel to Men and Women of Today." So, four and a half years after its first session, the College was launched on its course with full equipment for its work.

The Last Eight Years

Under this heading there can be only summaries. Else this writing would run into a book.

Statistics show that since the present building was opened, 2,920 clergy have signed our register. If those are added who attended previous conferences, beginning with 1925, the sum total is 3,508.

Topics have varied through the years. Experience has been teaching us what subjects have most interest and value for the clergy. A typical schedule for one year (October to June) provides for conferences on Advent, Lenten and Whitsuntide preaching, this approach helping the men to understand how the cardinal doctrines of the Church bear directly on Christian life and Christian living: how creed is expressed in character, and character explained in creed. In line with these are two or more conferences on "Preaching and Modern Thought," dealing with matters not only philosophical but social and ethical as well. Three conferences are given to the Bible, both Old and New Testaments, with a fairly wide range of books and writers. In addition to our daily round of devotion and meditation, one conference provides instruction in the "Conduct of Retreats, Days of Devotion, Schools of Prayer, etc." Such topics as "Pastoral Preaching and Instruction," "Preaching and Worship," "Preaching the Prayer Book" (these last two of growing interest), "The Use of Biography in Preaching," "The Mission of the Episcopal Church," and "Ministry in Town and Country," complete the series.

Practice in preaching, with detailed and directed criticism, is playing a more and more prominent part. At

every conference two sermons are preached each afternoon in the College Chapel. Three conferences each year are given up to the technique of preaching, with lectures in the morning and three sermons during the day. In order to give each man adequate attention the number in these groups is reduced from the normal 24 to 12. Mrs. Rudd, with her expert skill and enthusiastic interest, has been extraordinarily helpful in teaching the men how to use their voices.

Our policy has become more and more selective, in the belief that by taking most pains with the best material we shall be serving the Church in the most effective way. For the last four years we have had with us, for six or eight consecutive weeks, "short term fellows," two or three at a time, chosen from those who in previous visits to the College have shown marked intellectual and spiritual gifts. These "fellows," under the direction of, and after consultation with, the staff, follow lines of advanced study beside taking part in the exercises of the conferences. This plan is working out even better than we hoped. It may lead in the future to significant developments.

Also we have been laying increasing emphasis on the training of the inner life. Many of the clergy seem to have little knowledge of it. On the other hand nearly all of them eagerly respond to instruction and suggestion. Malcolm Taylor, now once more in parish work, gave invaluable help in the four years that he was with us. Our records show 344 Associates of the College have adopted our simple rule of prayer and study. This rule enjoins them to take half an hour every morning for prayer and meditation and to give not less than six hours a week to "non-utilitarian" study, with no *conscious* reference to sermon preparation or literary output.

We have made a small beginning with the printed word. Some lectures delivered at the College have gone into small books in a "Washington Cathe-

dral Series." Six volumes have been published. We have also published a few tracts and pamphlets. Much more remains to be done and will be well worth doing.

Friends in the English Church beside those already mentioned, have given a very great intellectual and spiritual stimulus. Conferences have been led by the present Archbishop of York; by Dr. Furse, Bishop of St. Albans; by Dr. Barkway, Suffragan Bishop of Bedford; by Dr. Selwyn, Dean of Winchester, and Dr. Henderson, Dean of Salisbury; by Canon Hodgson, of Winchester; Canon Lilly, of Hereford; Dr. Peck, of Manchester, and the Reverend Gilbert Shaw, of the Society for Promoting Retreats. Visitors to the College, each making a valuable, if brief, contribution, include Dr. Alington, Dean of Durham; Canons Dewar and Baker of York, and the late Sir Philip Ben Greet. The Warden also owes much to sympathetic consultation with the present Archbishop of Canterbury and the late Bishop Gore.

It is meet and right that I should here remember with deep gratitude those of our own Church, some of them already mentioned, who have departed this life, having rendered memorable service to the College: Arthur Hall, late Bishop of Vermont; Samuel Booth, his successor in the See; George Richardson, former Dean of Albany; Arthur Gammack, of Connecticut; Gilbert Pember, of Pennsylvania; William DeVries of Washington, and very recently, Alfred Newberry, late of Chicago. Many are in their debt and will not forget them.

A word in conclusion in praise of my colleagues on the staff. Chaplain Kinkead, who succeeded Mr. Page, has taken exemplary care of the Chapel and its services. He is a watchful friend and genial companion to all who come. Without noise, almost without notice, he has achieved and steadily maintained a very smoothly running household and an admirable system in preparing for and "setting up"

the conferences. There are many daily details of administration to be seen to. He is master of them all.

It is due to the untiring labor and resourcefulness of Dr. Niver, the Librarian, that our "book service" has grown so amazingly. In 1929 there were 22 regular readers on our list, receiving on the average one book a month. Now there are nearly 1,000. Books sent out from and returned to the College in a year's time number more than 12,000. This book service is an essential part of our work. The books take the College to the rectories and keep its influence at work there.

It has been a happy comradeship, in close cooperation and complete common understanding.

Looking Forward

In July last I resigned as Warden. So my look into the future must be unofficial. This may diminish its interest and importance, but it sets me free to write without reserve. No one will be bound by what I say.

My hopes for the College are grouped under three heads. First, that it will keep, as its controlling aim, the strengthening and purifying of the spiritual life of our younger clergy. Intellectual ability, readiness of speech, personal attractiveness, all good gifts of God, may be hindrances, not helps, in the ministry unless those who have them "walk in the Spirit" day by day. This is the primary lesson taught by my experience of ministry and ministers. I think the Associates of the College have now learned it for themselves. Their example and influence will greatly help.

Secondly, that the College will follow its present selective policy, and with increasing emphasis. Quality, not quantity; depth rather than breadth, should be its hall-mark. The "short term fellows," now numbering nearly twenty, with six or nine to be added every year, should play a more and more important role. They represent the College at its best. They will set its standards and maintain its ideals.

They should form an intimate fellowship of "alumni," meeting at the College at frequent intervals and sharing in its councils. It is through them that the College may hope to do its best work for the Church.

Thirdly, that the watch-word of the College, through all the years, may be the great word "catholic," in its true sense as in the creeds, with no qualifying adjectives or adverbs, rescued from all partisan and controversial uses. Catholicity means much more than "tolerance"; more than "comprehensiveness"; more even than what is implied in the Vincentian rule, *semper, ubique, ab omnibus*. It stands for *wholeness* over against *partialness*. It is opposed to disproportion, distortion, dislocation. These have brought distress, disunity and weakness on the Church, grievously hindering its mission.

True catholicity denies or overlooks not one single item or aspect of the grace and truth which came by our Lord. On the contrary its very genius

is to conserve them all, giving each part its full significance by keeping it in close inter-relation with all the other parts in the one whole. Catholicity is set against the ruthless, intemperate judgment which insists on the sharp alternative of "either . . . or." Rather, in its experienced wisdom and inclusive love, it tells us that the true Christian formula for faith and practice is more likely to be "both . . . and." Men come to us out of every section, association, tradition of the Church. Many of them say that the College has given them a wholly new sense of what unity within the Church may mean. If so, it is because we have tried to declare, with St. Paul, "the whole counsel of God," not merely those fragments of it which have laid hold of the minds and imaginations of groups or individuals.

The College can have no higher mission, for the good of the whole Church, than to follow this guiding principle of the great catholic Apostle to the Gentiles, with a due measure of his fearlessness and faithfulness.

LETTERS OF GENERAL JESUP

Washington Cathedral Library has acquired eight letter-books of General Thomas Sidney Jesup, covering the years 1826-36 and 1839-42, inclusive. These were received with a large private library bequeathed to the Cathedral, all of which, under the terms of the bequest, must be retained, the donor having previously provided funds for the erection of a wing of the library building to house it. Most of the books included pertain directly or indirectly to the specific field of Washington Cathedral Library. No historical student would think of looking here, however, for material of this rather incongruous nature, and it is desirable that the location of these papers be made known as widely as possible, so that they may not be overlooked in the course of any research for which they might be useful.

Jesup entered the army in 1808,

served with distinction in the War of 1812, and was quartermaster general of the army from 1818 until his death in 1860. The letter-books have not been carefully examined, but it may be noted that they pertain entirely to the varied and important activities of the quartermaster general's office. Jesup commanded troops in the field for two years during the Creek and Seminole Wars, which accounts for the gap in the series of letters mentioned above.

In the same collection is a letter-book of Captain A. R. Hetzel, assistant quartermaster, covering the period from October, 1846, to March, 1847. The letters relate chiefly to routine matters at Hetzel's post in Texas, whose name he finally fixes as Brazos Santiago, after experimenting with Brassos San Iago and several other forms.

“Cathedral Friends” Mobilize in Britain*

THE FRIENDS OF LLANDAFF CATHEDRAL

By the Very Reverend D. J. Jones, Dean of Llandaff

The Friends of Llandaff Cathedral held their fifth annual reunion on St. Peter's day, a feast which has been observed as the Cathedral's Patronal Festival for some centuries, and that serves to recall our early history.

In reality, Llandaff has five patron saints, Dyfrig, Teilo, Oudoceus, Peter and Paul. Teilo founded us in the sixth century, and by Welsh custom we should be called after his name omitting the title “Saint”; for so the Welsh called their churches with few exceptions, referring to Llandeilo or Llanilltyd—the church of Teilo or Iltyd. But although Llandaff has used the name of Teilo in many connections and referred for instance to its Bishop as Esgob Teilo, Teilo's Bishop, yet the Church's familiar name is Llandaff, the church on the river Taff, just as Saint Asaph's Welsh name is Llanelwy, the church on the river Elwy. Teilo belonged to the sixth century and took his part in the ascetic revival of religion which reached us through Italy and France from Saint Anthony of Egypt; and tradition says he established his Welsh religious community at Llandaff. But Peter became our prominent patron saint.

The invading Normans frequently suppressed the old Welsh saints, substituting more accustomed Normandy dedications such as Mary and Peter; but with us Teilo's memory persisted and the Latin life of him included in

*Among the Cathedrals and Collegiate Churches in the British Isles, no less than twenty-eight bodies known as “Friends of the Cathedrals” have come into being during the last few years. More than 15,000 members have thus associated themselves “in order to link together, in a common fellowship of love and loyalty towards the great Cathedral Church, all those actuated by a common desire to help to ensure its well-being.” * * * The generous response to an invitation from THE CATHEDRAL AGE to send greetings for publication, makes it necessary to hold certain of the “Friendly” information for subsequent numbers.—EDITOR'S NOTE.

the twelfth century *Book of Llan Dav* was composed to be read as a sermon on his festival to *Frates Karissimi*.

When the Normans came to South Wales in the eleventh century, our little stone minster had to give way to a more ambitious Norman building in 1120, and Bishop Urban dedicated it to God in honor of Saint Peter. Ever since our history has been one of constant change, sometimes for better, sometimes for worse.

The Friends of Llandaff, about four hundred and twenty in number, are pledged “to take some part in suitably maintaining the fabric and services of our ancient church.” Their last report recorded the renovation of the roof timbers and leads of the Lady Chapel. This Chapel has been their special care since the Friends' forma-



LLANDAFF CATHEDRAL LOOKING SOUTH



THE NORMANS BUILT THE SOUTH DOOR OF LLANDAFF CATHEDRAL WHEN THEY CAME TO SOUTH WALES IN THE ELEVENTH CENTURY

tion in 1933. They rescued its old early 15th century reredos from a local builder's yard and replaced it in its original position. One Friend gave a Madonna and Child for its central niche, the work of A. G. Walker, R.A., and the chapel has been refurnished.

A necessary Friends' enterprise has been the cleaning of the Cathedral's pictures. We are fortunate in possessing a work by Rossetti, who painted three panels for the right altar reredos, illustrating Christ as descended from David, Shepherd and King, high and low, rich and poor. The work was included in a list of the world's hundred best pictures. Its central panel shows the Infant Savior worshipped by shepherd and king, laborer and monarch.

It replaced a fourteenth century reredos with niches and doors, now standing unused in the Dyfrig Chapel, too badly damaged to be restored.

The Friends have been engaged lately upon renovating the clerestory windows, of which 17 out of a total of 36 still remain to be renewed.

This year they were asked to have in mind two additional needs. Some of the nave roof timbers show serious signs of the beetle's activity, and the Hope-Jones electro-pneumatic organ is calling out for reconstruction after 37 years' service. This latter means we must face the task, formidable in an industrially depressed area, of finding about £2,100 to renew the action of the instrument.

THE FRIENDS OF EXETER CATHEDRAL

By Evelyn M. Stephenson, Organizing Secretary

Exeter Diocese has a special link with the United States for it was from Plymouth that the Pilgrim Fathers sailed in the *Mayflower*. It is our great desire to include Friends from overseas, and in particular, from America.

Canterbury was the first Cathedral to gather around itself a fellowship of Friends. Their appeal was launched in the summer of 1927. Exeter followed suit in October, 1929, and in June, 1930, on Saint Peter's Day (our Patronal Festival) the Friends held

*An Invitation
from*



*The Friends
of
Exeter Cathedral*

HOW ONE ENGLISH CATHEDRAL INVITES "FRIENDS" TO ANNUAL SERVICE
A building which has outlived eight centuries cannot escape the necessity of constant preservation—
hence the need for many regular maintenance membership subscriptions.

their first festival. Our membership then numbered 522. Now we are proud to have a membership of over 2,050 and we are well on the road to 3,000.

During these past eight years, the Friends have undertaken a great work in the preservation of various parts of the Cathedral. One part of this work is the restoration of the tomb of Bishop Broncombe, who died in 1280. We have to thank the well-known authority, Professor Tristram, for this work, who in writing of this tomb says, "Even Westminster Abbey has nothing to excel the Broncombe effigy." The Professor made from the effigy one of the most successful of his water color paintings. This the Friends have presented to the Cathedral and it has been placed in one of the side Chapels.

The unique Minstrel's Gallery, in the Nave, is a superb product of West of England craftsmanship, executed soon after the Black Death had taken such heavy toll on the lives of English sculptors and is of exceptional interest, also, because of the rarity of examples. Of the examples still left extant such as Westminster, Wells and Malmesbury, none can lay claim to the beauty of the design displayed by that of Exeter.

The Friends have adopted as their emblem or badge, the Saxon Church of Leofric's time as depicted upon a Chapter Seal attached to a deed of the twelfth century. The ancient Exeter Book is still preserved in the Cathedral archives. The next object of the Friends is to restore, at a cost of £2,500, the ancient Chapter House. This scheme will be spread over some four years, but when finished, Exeter will have a Chapter House with all of its old time medieval beauty restored so that it will be worthy of the glorious building it adjoins. In order to reduce the time of this work it is hoped that the membership of the Friends will continue to increase.

Exeter Friends have also a Roll Book which is preserved in the Cathedral. In this book the name of every Friend is inscribed on parchment and it thus constitutes a perpetual memorial of those who have joined. On the death of any Friend the name is not erased, but marked with a cross. The Roll Book was originally a Catalogue of Benefactors to the Cathedral Library—first used in 1670. The last entry in it was 1825, until, in 1929, it was rescued from oblivion and put to its present use.

THE FRIENDS OF CARLISLE CATHEDRAL

By T. B. Horston, Honorary Secretary

The Friends of Carlisle Cathedral was formed in May, 1934, with these objectives: first, to carry out a heavy program of urgent repairs and, secondly, as and when funds permit, to restore the Norman Nave which was partially destroyed about 300 years ago. At the time the Cathedral roof was the most essential matter; much of the leadwork has deteriorated and many of the roof timbers have suffered severely from the ravages of the "death watch" and "furniture" beetles. Matters of almost equal importance were the growing disrepair of the Tower and the weathering of

the exterior facing of the stone-work of the fabric.

The movement attracted wide-spread support and in the course of three years the number of Friends has increased to 860. Subscriptions and donations for repairs are kept in an account distinct from gifts for restoration work. The total amount subscribed for repairs exceeds £6,750 while the amount so far given for restoration is about £2,650.

The whole of the repairs to the roof, involving new leadwork, new timber, and impregnation of old wood with cuprinol, has been completely effected



THE REREDOS AND TESTER ARE RICHLY CARVED AND GILDED

These new furnishings for Carlisle Cathedral were presented by a friend as a thank-offering for fifty years of happy married life. The material is oak and Sir Charles Nicholson made the design.

at a cost of just about £6,000 and it is hoped to make a start upon the Tower in the near future.

It is proposed to begin the restoration scheme by the building of new Vestries. The cost is estimated at about £4,500, and work will commence as soon as the restoration Fund is a little

larger. New Vestries are very necessary and the provision of them will enable the Nave to be cleared of the unsightly and cramped quarters in use at present.

About a year ago a generous Friend gave the Dean and Chapter a new reredos and tester, at a cost of nearly

£1,000, as a thank-offering for fifty years of happy married life. The design was the work of Sir Charles Nicholson and consists of an oak reredos richly carved and gilded and tester carried out in the same material. The whole forms a notable addition to the interior of the Cathedral and adds a much needed color and brightness. Other Friends have given frontals, a Lenten array and various vestments in keeping with the new setting.

The amount so far subscribed and given represents a very real achievement in a diocese which is financially poor, a not inconsiderable part being classified as a depressed area. Once a year a reunion is held. There is a business meeting at which reports are given of the progress of the work and the financial position, followed by a special service at the Cathedral and concluding with tea. The reunion has

so far been marked by the large attendance of Friends and the friendliness and genuine interest displayed.

The first church was begun by a Norman priest, Walter, whom Rufus had appointed Governor of the city in 1092, and was completed by Henry I, who endowed a priory of Augustinian canons to serve it. Ten years later it became the seat of a bishop. A series of minor fires was responsible for a good deal of early alteration, culminating in 1292 in a destructive blaze that spared only the vaulted aisle of the Choir, and brought about the fourteenth-century transformation. It is a matter of satisfaction, however, that despite the vicissitudes of the war-scarred Border town and an extensive restoration by Christians in the eighteen-fifties, the Cathedral still retains much of its admirable range of old fittings.

THE FRIENDS OF TRURO CATHEDRAL

By Dr. R. de S. Stawell, Honorary Secretary

Truro Cathedral is unique in that it is probably the last considerable work of imitative Gothic built in England. This Cathedral was consecrated in 1887 and only finally completed in 1903. Its architect, the late J. L. Pearson, R.A., designed it in a distinctive version of the style of the thirteenth century, tinged with a French influence that is apparent in the loftiness of its proportions inside and out, and in the attenuation of its towers and spires. After the death of Mr. Pearson the Nave and Towers were built from his plans as elaborated by his son, Mr. Frank Pearson.

As the different arts have reached perfection in different centuries, so, in the domain of architecture, different periods have been distinguished by the greater or less perfection of particular architectural features.

Two features in the building should be noticed—first, the rectangular east end, so different from the rounded apses which we see abroad and in English Churches like St. Paul's and Westminster Abbey, which have been built

under French or Italian influence, but going back, as St. Piran's Oratory



A. F. Doley
NORTH TRANSEPT OF TRURO

shows, to times before the coming of Pope Gregory's mission to King Ethelbert; secondly, and on the other hand, the tall and narrow west front, recalling French rather than English examples, a conscious reminder of the age-long connection between Brittany and Cornwall.

To help provide a necessary income the Cathedral Union was formed in 1889 and in 1932 this association was reconstituted and expanded into the Friends of Truro Cathedral, with the object of linking together in a common bond of love and loyalty toward the Cathedral Church all those actuated by a desire to ensure its well-being

through their financial support, as well as with prayer and interest.

The funds of the Friends of the Cathedral are devoted to helping in the upkeep of the building and the maintenance of the services for the present. When a special objective is presented, such as the erection last January of a statue on the West Front in memory of King George V, the Friends are always ready to aid. This statue, together with those of Queen Victoria and King Edward VII, in adjacent niches, completes the commemoration of those sovereigns who were connected with the building of the Cathedral.

NOTABLE GIFT OF GEORGE WASHINGTON LETTER

Frequently Washington Cathedral is presented with gifts of rare value including books and manuscripts. Through the generosity of Mrs. Mary Gridley Bell of Geneva, Wisconsin, an autograph letter of George Washington's, addressed to one of his military officers, Colonel Spotswood, was added to the Cathedral's treasures recently.

The letter, in perfect condition, was written by General Washington at the height of the Revolutionary War. It reads as follows:

"Morristown, April 8th, 1777.

"Dear Sir:

"I am sorry to find by your letter of yesterday's date, that your Regiment is so much reduced. Let me beseech you to use every possible means to collect your men together, and not suffer some to be in one place, some in another, etc., and let me also entreat you to charge your Recruiting Officer in explicit and positive terms, to be exceedingly attentive to that duty, as idleness and dissipation will not meet with the smallest countenance. Your other officers are to attend the Regiment closely and not suffered, under various excuses, to be idling their time away in Philadelphia or elsewhere—Another thing I shall earnestly recommend to you, and that is to see that your officers are correct in their returns and made to account satisfactorily for every man that is not present. I shall be rigid in this respect with the new army, and would have you announce it in time to your officers.

"Till you hear further from me, you are please to receive your orders from General Putnam. Embrace every opportunity to be drilling your men—attend more to the manoeuvres than the manual exercise—to march well, wheel in order, and go through the Platoon exercise, are essential—the other parts of the manual exercise, tho' well enough to be known (if time would admit of it), are more useful on a parade than in actual service.

"I am Very Sincerely,

"Yr. Most Obedt. Ser.

"G. WASHINGTON."

Cathedrals as Cities of Refuge

By the Very Reverend Milo H. Gates, D.D.
Dean of the Cathedral of St. John the Divine

IRST, I wish to express my deep sense of gratitude for the fine report prepared by your Cathedral Council, under the Chairmanship of Dr. John R. Mott.*

In answer to your request for comments upon the third section of the report, "How Washington Cathedral Can Best Contribute to a National Awakening of Religion," I should like, with your permission, to enlarge the subject and to make my comments not only refer to the Washington Cathedral but to every Cathedral in this country. I would include all the Cathedrals in the world but I wish, especially, to comment upon the contribution which American Cathedrals can make to an awakening of religion in the United States.

First, a Cathedral of dignity and excellence in architecture and adornment is, in a community, a great witness to God and to religion. Its witness, in my opinion, is all the more potent, because it is silent and because those who come under its influence are, in most cases, not conscious that they are being influenced.

In America, until the rise of the Cathedral movement, we had been altogether too exclusively dominated by the idea that the Church was the place to which one resorted only on Sundays or, possibly, on some weekdays for purposes of public worship and testimony. Thus its influence could be exerted only part of the time.

Now a Cathedral open daily and visited by great throngs of people has a wider, far wider, influence and will awaken religious interest, thus, more powerfully. Even the passerby on the street cannot escape the influence and the testimony of such a building. In

addition to exerting this influence the Cathedral is a great city of refuge. Its walls shut out not only the roar of the city streets but they shut out the vexations and the disappointments and the pettynesses of modern life. Within its refuge, there is the calm of God and the consolation and inspiring sense of His Presence.

Dr. Gerald Stanley Lee marvelously expresses this when he writes:

"It would be hard to deny that if the Christian Church exists for one thing rather than another, it exists for the purpose of making God eloquent. And if men are on the street, it must make God eloquent on the street. If the Church building, that especially represents God on the streets of the city, is vulgar or hideous or shabby or insincere, or if it is a mere sitting-room, with

"WASHINGTON CATHEDRAL SUNDAY"—FEBRUARY 20TH

In accordance with the custom established many years ago by the First Bishop of Washington, the late Right Reverend Henry Yates Satterlee, D.D., L.L.D., February 20th—the Sunday nearest George Washington's birthday—will be observed in many parishes and Cathedral churches throughout the country as "Washington Cathedral Sunday."

Prayers for the building and maintenance of the Cathedral in the Nation's Capital will be offered and, subject to the approval of the rectors and Deans, individual envelopes will be placed in the pews for voluntary offerings from members of the congregations.

Letters to the Bishops and clergy, calling attention to this observance, were mailed January 25th over the signatures of Bishop Freeman and Dean Powell. Helpful information about Washington Cathedral and how it serves national groups may be obtained from the Secretary's Office, National Cathedral Association, Mount Saint Alban, D. C.

*"Washington Cathedral and the Cause of Religion"—published in full in *THE CATHEDRAL AGE*, Autumn issue, 1946, and still available in pamphlet form. Address requests to the Dean, Cathedral Office, Mount Saint Alban, D. C.—EDITOR'S NOTE.

colored windows, where people drop in pleasantly for a cozy comfortable chat with Him before whom hell is naked,*** why should one notice God?

"But I do believe that the main fact about the Church of the future is that it is going to take the idea of the incarnation seriously. It is going to act on the principle that, while the Bible has declared in a general way that God is a spirit, the most important thing about the

spirit, as a matter of human history, is that it has always insisted upon having a body. It also seems to be a matter of history that the final test of the vitality and reality of a good spirit is that it can get a body.

"In other words, I believe that if the modern Church rules the modern city, it is going to look impressive. If it rules, everybody is going to know it. The only Church that shall ever rule them shall be a Church with the Cathedral spirit."

Cathedral Idea Is Answer to Parochialism

By the Very Reverend V. Ottmer Ward
Dean of the Cathedral of Our Merciful Saviour in Faribault, Minnesota

The leading article, "Washington Cathedral and The Cause of Religion" in a recent issue of THE CATHEDRAL AGE, presents a crucial issue to the Church in America. If my understanding of the policy of this Church is accurate, parochialism does more to inhibit our progress than any other weakness. Too many of our parishes are congregational churches with a prayer book service.

It seems to me that the Cathedral idea is the solution of this weakness. Our people need to learn that the faith

once delivered to the Saints, can no more function "in a corner" in this day—than it could in St. Paul's day.

I like the contention of this article to the effect that the Cathedral is a center for inspiring Christian worship, for retreats, for prophetic preaching, for Christian conferences, for religious education, for evangelistic activity, and for Christian cooperation and unity. If we have a treasure to transmit to the world, we must be in a position to effectively and attractively contact the world.



CATHEDRAL CHRONICLES

Recent Progress Reports from Temples at
Home and Abroad

In response to requests from many members of the National Cathedral Association and other friends of Washington Cathedral, a series of twelve appropriate Easter greeting cards is being created to supplement the program of the Cathedral Christmas Card

Department in which approximately 45,000 individuals participated last year. More than half of the total supply of Easter cards has been ordered in advance of printing. Therefore, only a limited number of sets will be available for mailing to friends of the Ca-

thedral by Ash Wednesday, March 2nd.

Among the Easter subjects to be reproduced in full color are the following: "The Disciples Peter and John Running to the Sepulcher" by Burnand; "Morning of the Resurrection" by Burne-Jones; "Portrait of Christ" by Johann M. H. Hofmann; "Angel with Lute" by Forli; "Christ Appears to the Holy Women" by Tissot; "Christ at Emmaus" by F. Von Uhde; "Transfiguration" by Fra Angelico; "Emmaus" by Eichstadt; "Center Panel in Reredos, Chapel of the Holy Spirit in Washington Cathedral" by N. C. Wyeth; "Noli Me Tangere" by Correggio, and "Three Marys at Sepulcher" by Duccio.

A convenient blank for ordering Easter cards will be found on page 2 of this issue of THE CATHEDRAL AGE.

+ + +

A large congregation was welcomed at the Cathedral of St. John the Divine in New York City on December 19th for the annual service of the "Friends of the Cathedral" when a beautiful altar in the Chapel of St. Ives was



THE NEW PRESIDING BISHOP

The Most Reverend Henry St. George Tucker, D.D., Bishop of Virginia, who preached in Washington Cathedral on January 16th when the Bishop of Washington gave a reception in his honor, at the College of Preachers, following the service.

Form of Testimentary Disposition

PERSONAL PROPERTY

I give and bequeath to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, the sum of _____ dollars.

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In the District of Columbia and in most of the States, a will bequeathing personal property or devising real estate should be signed by the testator and attested and subscribed in his presence by at least two credible witnesses. In a few states three witnesses are required.

For additional information about bequests to the Cathedral Foundation please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.

dedicated as a memorial to the Very Reverend William Mercer Grosvenor, first Dean of the Cathedral. The altar and reredos was designed by Messrs. Cram and Ferguson, and made in the studios of the Irving & Casson-A. H. Davenport Company in Cambridge, Massachusetts.

Bishop Manning commended the indispensable help furnished by the "Friends of the Cathedral" in adding maintenance funds, and paid high tribute to the memory of Dean Grosvenor.

* * *

Grateful acknowledgment is made to H. D. Woodsend, Esq., for his courtesy in sending the latest illustrated brochure on Liverpool Cathedral to the Editor of *THE CATHEDRAL AGE*. This impressive volume containing thirty-four illustrations begins with a foreword: "If the general consensus of opinion of architects of every country may be trusted, Liverpool Cathedral, judged by its first installment, is worthy, both in point of size and beauty, to be ranked with the noblest of all Cathedrals. Of the soundness of this judgment, photographs in this book may afford some criterion to those who cannot visit the building."

This important contribution to modern Cathedral literature will receive more adequate comment in a future issue of *THE CATHEDRAL AGE*.

* * *

The sermon delivered by the Bishop of Washington at the "National Thanksgiving Service in Commemoration of the Sesquicentennial of the Formation of the Constitution of the United States" held in Washington Cathedral on November 25th, was printed in full in the Congressional Record of November 29th under extension of remarks by the Honorable Sol Bloom of New York in the House of Representatives. Bishop Freeman took for his text St. Luke 12:48 "Unto whomsoever much is given, of him shall be much required."

The congregation of more than 4,000 completely filled the Great Choir, Crossing and North Transept of the

Cathedral, and included worshippers who took part in the service through amplifiers provided in the crypt chapels and the outdoor amphitheatre below the Pilgrim Steps.

* * *

The Library Committee of the Washington Cathedral Council acknowledges with grateful appreciation the gift by the Reverend John Henry Hopkins, rector emeritus of the Church of the Epiphany in Chicago and now living in Grand Isle, Vermont, of bound copies of "The Church Journal" from 1856 to 1868, covering all the years of the War Between the States. These books constitute a valuable part of the Reverend Mr. Hopkins' personal library.

* * *

The Right Reverend Edward L. Parsons, D.D., Bishop of California, pays tribute to the memory of William H. Crocker, philanthropist and Churchman, in a recent issue of "The Pacific Churchman." With the other members of his family, Mr. Crocker joined in the great gift of the land upon which Grace Cathedral and the Diocesan House now stand in San Francisco. His name will always be associated with that of Mrs. Crocker in the gift of the Chapel of Grace in the Cathedral.

* * *

"The Cathedral Chronicles," a leaflet published with the consent of the trustees of the Cathedral Foundation of Maryland, is appearing monthly thanks to a generous gift made solely for this purpose. It has been a privilege for *THE CATHEDRAL AGE* to collaborate with this new publication in furnishing illustrations and occasional material for the text.

* * *

A new pulpit, designed by Philip J. Turner, a frequent contributor to *THE CATHEDRAL AGE*, was dedicated recently in Christ Church Cathedral in Montreal, Canada, as a memorial to Mr. and Mrs. Frank F. Perkins. The symbolic carving associates the memorial with 1937 as a Coronation Year in the British Empire.

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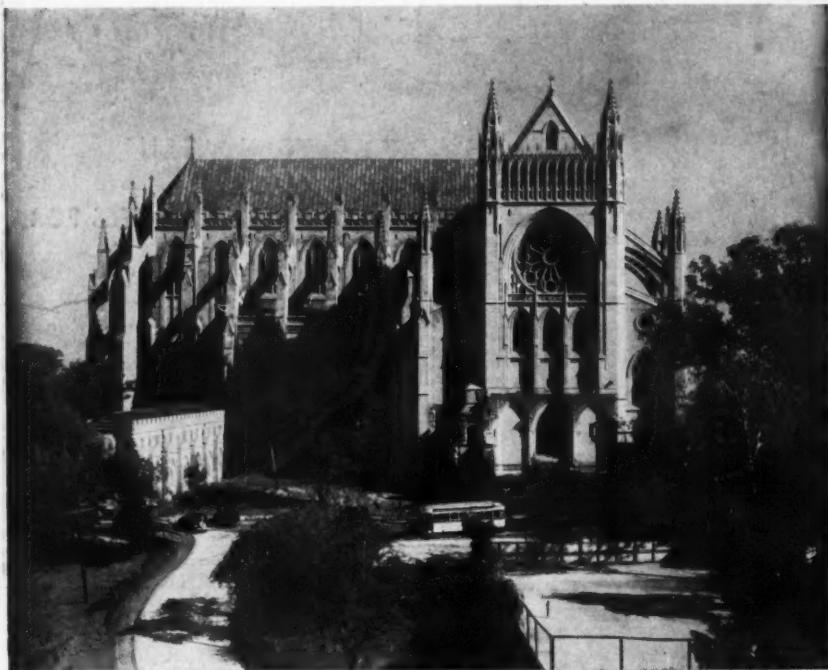
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Howland Pyne Memorial Cloister below the buttresses of the Sanctuary.

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